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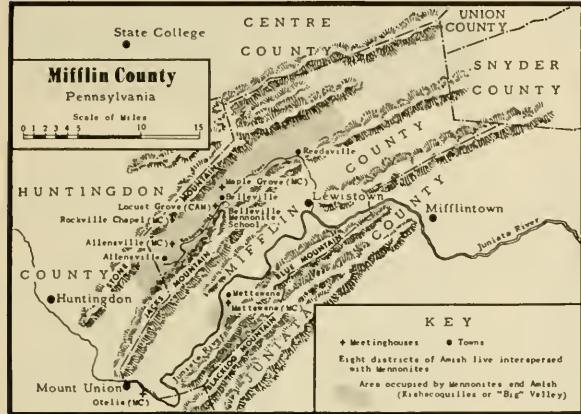
"Big Valley" is in northwestern

Mifflin County, Pennsylvania.

(Please see the back cover for a description of the picture and page 1 for a map of its location.)

Bylined LYCOMING articles express the opinions of the authors and are edited only in terms of space requirements by the editor in consultation with the individual authors.

THE "BIG VALLEY" AMISH OF CENTRAL PENNSYLVANIA:



A Community of Cultural Contrasts

By DR. MAURICE A. MOOK, Professor of Anthropology

Both sociologically and culture-historically the most interesting Amish in the world today are the Amish who live in "Big Valley" in central Pennsylvania. The "world" in this case is eighteen states of the United States and one province of Canada, which is where most Amish now live. They no longer exist in Europe, where they originated 275 years ago. Over four-fifths of all Amish today live in Pennsylvania, Ohio, and Indiana. Although they first settled in Pennsylvania, and Pennsylvania is still popularly known as "the Amish State", there are now many more Amish in Ohio. There are also almost as many in Indiana as there are in Pennsylvania.

However, Pennsylvania has the largest number of separate Amish settlements. The oldest of these is the Lancaster County community, which many Amish call their "mother colony". They are correct in this assumption, for practically all of the Amish communities in North America today either directly or indirectly derive from the Lancaster County group. The Amish originated in 1693 in what is now the canton of Bern in Switzerland. The basis of their origin is what is known in Amish annals as the "Amish Division". The process of division lasted until 1697, during which period those we now call

Amish divided from the Swiss Brethren or southern European Anabaptists. The Swiss Brethren had previously divided from a large Protestant Reformation church in Zurich, Switzerland. Many Amish know their early history quite well, and these folk think of the early Amish as reformers of the Protestant reformers.

The main issue underlying the Amish division from the Swiss Brethren was the Meidung, or ban. Meidung involves more than excommunication from one's church. It is excommunication to which is added the practice of shunning or avoiding those who are excommunicated. A rigid Swiss Brethren leader named Jacob Ammon advocated a strict application of shunning, by which he meant shunning in the home and in the community, as well as in the church. The followers of Jacob Ammon have ever since been known as "Amish".

The Anabaptist predecessors of the Amish had suffered severe persecution by both the church and the state—by church authorities because they were thought of as heretics; and by civil authorities because they were separatists, and pacifists as well, and hence regarded as poor citizens. When

AMISH HOMESTEAD WITH "GROSSDAWDY" HOUSE

The small house attached to the larger one is for the parents to retire to when their last child is married. The newlyweds will operate the farm and occupy the large house, which they will soon fill with their children. The old folks will remain on the farm as long as they live. Sun porches are often especially built for them.

This picture shows the bank side of the Swiss-type bank barn. Note the large size of the barn floor with two wide double doors leading to it. Sheds attached to the barn are for storing buggies and implements; for, among the Amish, equipment—as well as livestock—is well housed.

This barn burned in 1951 and within a few months a new one was erected on its site in a single day. (See photo far right.)



William Penn promised that his colony would be a haven and a refuge for the persecuted and oppressed peoples of Europe, the Amish believed him and began to migrate. In the early years of the 18th century they established several colonies in southeastern Pennsylvania, all but one of which failed. The Lancaster County colony survived, however, and still exists as their "mother colony". Eastern Lancaster County has been continuously occupied by Amish families for two and a half centuries.

Some of the Lancaster County Amish families joined the trans-Alleghenian westward migration of the mid-18th century. They established three colonies in what is now Somerset County, Pennsylvania, in the 1770's, one of which still survives. Their third successful colony was established in the early 1790's in the Kishacoquillas Valley, in what is now Mifflin County. This valley is known locally as "Big Valley" and the Amish are still there, in larger numbers than ever before. These are the Amish with which this article deals. Theirs is the third oldest and now the second largest Amish community in Pennsylvania.

Big Valley Amish are more interesting than most Amish elsewhere, because they have divided so often and exist today as several separate groups. They share the same basic religious beliefs but differ in their customs based on these beliefs. They also vary in their material cultural properties. Thus, they exist as a *community of cultural contrasts*, and these contrasts are both more numerous and more varied in Big Valley than they are anywhere else among the Amish.

One basic variation is between the "Old Order" and "New Order" Amish. The Amish seldom use these labels, however. They usually speak of the "House Amish" as distinct from the "Church Amish". Their words for these divisions embody one of the basic cultural contrasts found among them: The Old Order does not have meetinghouses; the New Order does.

The Old Order Amish worship in the downstairs rooms of their farm houses. When the congregational group becomes too large to assemble in their homes, they divide the congregation into two groups or "districts", usually on a purely geographical basis. The districts then worship on alternate Sundays and the bishop of the original congregation can thus serve both districts. This is made possible by the fact that the Amish worship once every two weeks, rather than once every week as we "English" do. The Amish call all non-Amish people "English". They will occasionally say that someone is "Mennonite, not English", for they know that they derived from and share basic beliefs with Mennonites and consequently feel closer to Mennonites than to other "English" people. When Amish individuals leave an Old Order congregation, they usually join a conservative Mennonite church. They are then known as, and sometimes call themselves, Amish Mennonites.

There are many contrasts between the House and Church Amish, but their basic differences may be listed as follows: (1) The Church Amish have church buildings, whereas the House Amish do not.

(2) The Church Amish use electricity in their homes and barns, but the House Amish do not.

(3) The Church Amish use tractors in their fields, while the House Amish use gasoline engines only as sources of stationary power.

(4) The Church Amish own and use automobiles and trucks; the House Amish are not permitted to own them.

(5) The Church Amish practice a light Meidung, and the House Amish apply a strict Meidung. The more conservative Old Order Amish churches apply the Meidung more strictly than more "progressive" Old Order churches do.

There are now four House Amish congregations in Big Valley, and one Church Amish group. There are also three Mennonite churches in the Valley, all three of which originally derived from the House Amish. Not long ago there were five House Amish congregations



AN AMISH BARN RAISING

In late October a new barn was raised in one day by an Amish "barnraising" at which over 400 people were in attendance. Eighty women prepared the dinner at which 365 men were fed. Four chartered buses conveyed members from a fellowshipping Amish church in Lancaster County, which is 150 miles distant. They arrived in Big Valley by 7:30 A. M., after having had breakfast and done their chores at home. The "boss carpenter" was a Lancaster County Old Order Amish minister. Local relatives and friends arrived in cars and one man came on his tractor (the owner of this farm belongs to the most liberal Big Valley Amish church which allows electricity, tractors and now also automobiles). Middle-aged men worked on the roof; older men supervised the work, built stalls, etc., on the floor; boys sawed boards. The new barn, on the old foundation, is very similar to the old one. The silo and buggy shed, and other near-by smaller buildings will be built later. The corn has been cut by hand, rather high from the ground.

in the Valley, but within recent years, one of the groups has accepted electricity, the use of tractors and automobiles, and in 1962 built a church house. They thus became Church Amish.

An interesting difference among them is related to whether they worship in their houses or in churches. Those who worship in the home serve a congregational meal after the fortnightly worship service, whereas the Church Amish usually do not do so. This meal after the worship service is practically the same among Old Order Amish churches everywhere. The menu consists of bread, apple, or peach butter, pickles, red beets, "schnitz" pie, coffee for adults and milk for the children. In Big Valley schnitz pies are baked in the form of and are called "half-moon" pies. Men and women not only sit separately in the worship service but also eat at separate tables for the Sunday midday meal. Except for babies in arms they eat in order of age. The Ministers (irrespective of their ages) and older men and women eat first; young people and children eat later. All Amish meals begin and end with a short period of silent worship.

Many of the above differences between the House and Church Amish are not peculiar to the Amish in Big Valley. Many other Amish communities are divided into Old Order and New Order churches. But the Old Order churches in Big Valley differ more among themselves than they do elsewhere. Local Old Order churches are usually known by the last name of their bishop. The four Old Order churches in Big Valley are today known as the Yoder, Zook, Byler, and Renno churches. The New Order church is the Speicher church. The two most conservative churches in the Valley are the first two mentioned, and together these congregations are known as the "Old School" people. They are sometimes called "Nebraska" Amish by their English neighbors. However, this term has gradually acquired a tone of condescension, even of derision, and its use should therefore be avoided.

Big Valley Old Order churches differ in many customs and artifacts, other than those that distinguish the

House and Church Amish. Three of the most easily visible differences are the color of their buggy tops, the suspenders men wear, and the length of men's hair. Long hair is everywhere a symbol of Amishness to the Amish. But Amish churches differ in their definitions of what constitutes long hair. The "Old School" Amish men in Big Valley wear their hair to their shoulders; Byler men wear their hair to the lower lobe of the ear; Renno men have hair about half-way down the ear. Church Amish men wear their hair still shorter, and the men of this group also have quite short and well-trimmed beards. All baptized Amish men have beards, but no Amishman is permitted to grow a mustache. The Amish practice baptism of adults only, and most marry soon after they are baptized. This virtually, but not quite accurately, means that married men have beards and unmarried young men do not.

Amish women differ less in the length of their hair and the way they comb it than men do. All adult Amish women dress their hair the same way: they have a very sharp and straight part that runs from the middle of the forehead to the back of the neck. Their long hair is then pulled back on both sides of the head and ends in a knot on the back of the head. Little Amish girls may have braids and combs in their hair, but as they grow older they must put away such childish things.

Men of the Old School churches wear no suspenders; they keep their pants up with a puckering string in the back. All Amish men, and boys as well, must wear broad-fall trousers, which they call "barn-door britches". These have no fly in front; their trousers have four buttons across the waist and the flap falls down in front. Most Byler church men have but one suspender, which may be worn over either shoulder. Renno men wear two suspenders, but they must be home-made. The Church Amish men may wear "brought-in" or "store-boughten" suspenders. Lately stores have been selling plastic suspenders to liberal—and daring—Amishmen. Stores in Amish areas



OLD SCHOOL FARM—In contrast to the other farms pictured, this farm is owned by one of the oldest, more orthodox, Old School Amish families. The stone house is perhaps a century and one-half old. Intensive farming and evidences of specialized farming, such as dairying and poultry farming, are much less evident. Lack of pride in general appearance tends to be characteristic of this particular group of farmers. No paint or screens are used, and the lawn is not mowed.

usually stock plain cloth and certain articles of Amish clothing (hats, shoes, stockings, socks, suspenders, underclothing, and the "prayer veils" for Amish women) for the benefit of their Amish customers. If the Amish cannot purchase these articles at local stores, they buy them from mail-order houses, quite a few of which now cater to the needs of the members of various plain-clothes churches throughout the country.

There are many church differences in the clothing of Amish women. One interesting detail is the half-moon shaped piece of cloth they wear sewn to their dresses in the sacral area of the back. These tend to be longer in conservative churches and shorter in more "liberal" Old Order churches. They also must be the same color and made of the same material as the dress. No one seems to know why they wear these, except that "we have always had them." They may be, and probably are, a survival from the time when all women wore bustles.

The Amish churches of Big Valley also differ in the color of their buggy tops. Old School buggies have white canvas tops, Byler buggies have yellow tops, and Renno buggies have black tops. (Old Order Amish buggy tops in Lancaster County are either black or

gray.) There is also a large group of Amish in Lawrence County in Western Pennsylvania; here there are five church districts and all have yellow buggy tops. This group migrated to Lawrence County from Big Valley in the 1840's, but all five districts are still in "fellowship" with the Byler church in Big Valley. The recently established Old Order congregation in Penns Valley in Centre County has white buggy tops. This group derived from one of the two Old School churches in Big Valley, both of which use white buggy tops.

There are many other cultural differences among the Old Order churches of Big Valley. They differ in the tucks and pleats of the muslin or organdy head coverings (also called "prayer veils") that all Amish women must wear, in the colors permitted for men's shirts, in the kind of farm equipment each church allows, in whether or not they paint their barns and houses, and in many other ways. In all of these variations among Amish churches, one is strongly impressed with, and sometimes surprised by, the small details of life that the church can control in a sectarian society. And the Amish are, indeed, a sectarian society. They are, in fact, one of the best examples of sectarian society life one can find in modern America.

AN AMISH BISHOP'S FARM

One of the oldest and largest barns in the Valley, partially made of stone. The barn is a three-storey structure, with a "bank" driveway, opposite the overshot, leading to the second storey, and another on the distant end leading to the third storey. In this case, the overshot or forebay is a roof which extends over the entrance to the stables, rather than the usual built-in structural second-storey overhang. Being an older structure, it lacks a silo and a straw shed. The building in the left foreground is a buggy shed; the small structure to the right a new spring house for food preservation. The large house accommodates two families. Note the white-washed fences, the sidewalk from house to barn, and the vegetable garden in front of the house. Fruit trees, shade trees, berry bushes, grape arbor, large vegetable garden, and farm pond all embody the Amishman's ideal of a productive and permanent home.





If you have never seen nor heard of such detailed cultural contrasts between Old Order Amish churches as have been mentioned here, it would be interesting to visit Big Valley and see them for yourself. Big Valley is in Mifflin County in central Pennsylvania. (See Mifflin County map). The town of Belleville is in the center of Big Valley and Amish farms surround the town in all directions. A public sale is held in Belleville every Wednesday. This is a community, not an Amish sale, but the Amish like to attend sales, whether or not they need to buy or sell anything. It is one of their favorite, and one of their few, church-permitted group recreations. At these Wednesday sales you can easily see many of the cultural contrasts here alluded to—color of buggy tops, length of hair, number of suspenders worn, and many other differences of costume and of custom.

Although the casual visitor may see Amish culture as a curious compound of conservative customs, more perceptive perspective reveals a people committed to a way of life which may have certain values for non-Amish Americans. For one thing, they may be counted among the best—old-fashioned, one must say—farmers of the nation. A Pennsylvania jurist has reminded us that, in spite of their refusal to fight our

wars, and in spite of their eschewal of our higher education, the Amish are “usually out of trouble and should be included among our best citizens.” Their own most highly esteemed values are family, faith, and farming—“these three, but the greatest of these” for them is their faith, for it underlies the other two. It is fair to say that all else in their life is minor and marginal.

An Amishman and I once stood on Jack’s Mountain, from the top of which we could see almost every Amish farm in Big Valley. The Amishman had lived in Big Valley all his life. “There you see our virtues, which are order, sufficiency, and peace,” he said. These they have for us also to strive for. They are, indeed, as they want to be, and they say themselves, “Die Stilien im Lande”—the “quiet ones on the land,” who as solid, substantial, successful tillers of the soil have made their unobtrusive contributions among us for now nearly three centuries.



PHOTO CREDITS:

Page 1 Top—"Mose" pencil and pastel by Anne Kepler Fisher of R. D. 1 Reedsville, Pennsylvania.
Page 1 Bottom—Mifflin County Map courtesy of "Mennonite Encyclopedia".
Pages 2, 3, 4—Photos by courtesy of Robert Beese.
Page 5 Above—"Bus Stop" oil by A. K. Fisher.
Page 5 Left—"Reuben" charcoal by A. K. Fisher.

EDUCATION FOR WHAT?

By DR. JACK S. MCCRARY

Professor of Sociology and Anthropology

Several years ago a group of us began an informal, concerned, and subjective look at the nature of what has traditionally been referred to as education. We were, to put it mildly, somewhat perturbed and distressed at some of our findings. This was prior to the present when such ventures have become rather popular and commonplace. I have in mind such diverse writings as: Holt's, *How Children Fail*; Kozol's, *Death at an Early Age*; Leonard's, *Education and Ecstasy*; Postman and Weingartner's, *Teaching As a Subversive Activity*; Farber's, *The Student as Nigger*; Mead's, *Culture and Commitment*; Silberman's, *Crisis in the Classroom*; and Herndon's, *How to Survive in Your Native Land* to mention a few of the recent works whose chief aim is an evaluation of the nature of education in our society. These books and countless other contemporary writings seem to be based on what can be referred to in general terms as the basic paradox of the human condition—learning to learn.

Actually we will never quite learn how to learn since homo sapiens is self-changing, and since the *more* we change the *faster* we change; our methods and rate of learning will never quite keep pace with our need to learn. This is the heart of the problem, for each new discovery presents us with an incalculable number of problems which we cannot foresee.

Another problem inherent in the human condition is the fact that we must try to conserve our culture while we change it; that we must always be more sure of surviving than we are of adapting—at least as we see and interpret it at the time. This results in an interesting set of questions: what about education which must be based upon the past and the present as well as upon the future? How does one make provisions for the future? How are we to improve our society? How are we to arrange our social institutions so that there is a maximization of human fulfillment? Are many of us doomed to lives of quiet desolation and boredom? As we become more aware of human folly, self-deception, and irrationality, do we really learn that we need not endure the misery, frustration, and hatred that infest the world? It is, as we suspect, that the basic purpose and function of education has never been to free the mind and imagination of homo sapiens, but instead to bind them in recognition of



the ancient paradox that we must hold our culture together through maintaining the old lest, in adopting the new, we literally cease to exist?

We give lip service to the development of creativity and individuality within our schools from kindergarten to graduate school. If young people were truly creative the culture would fall apart, for originality, by definition, is different from what is given, and what is given is the past and present culture itself. In one sense, the basic function of education is to prevent the truly creative intellect from getting out of hand, and to this end we will employ any method or combination of methods. We usually want acquiescence, not originality, despite what we say in impressive speeches year after year. Hence we seem to have uncovered a most interesting paradox—learning to learn is homo sapien's basic task. However, the primary aim of education is to fetter the mind and spirit of homo sapiens rather than to free them. Our present activities are directed to stimulate thought while preventing the mind from going too far. We seem to feel that a little thought in moderate doses is a good thing, but too much thought is dangerous. Creativity is the last thing wanted in any culture because of its potentialities for disruption.

The continuing dilemma of education seems to derive from the necessity of training the brain of homo sapiens to be stupid and absurd. This seems to be what is really learned by the young person in some twelve to sixteen years of schooling. The classroom always expresses the values, preoccupations, and fears found in the culture as a whole. The school has no choice; it must train the child to fit the culture as it was or is, not what it will soon become. We must learn to be stupid and absurd, for this is an aspect of growing up as a member of our culture. After a time, we usually think of ourselves as stupid and insignificant; we doubt our abilities and capacities. This is precisely what the school desires. It cannot handle variety, for, as an institution coping with masses of children, it can operate only on the assumption of a homogeneous mass. The school, like any other social institution, must attempt to produce a kind of self which it can manage and control. And once having done this, it

then proceeds to minister to this self which it has created. The first steps have been taken toward self-negation, stupidity, and absurdity. These characteristics are then expressed in countless daily interactions within and outside the school.

Two further dimensions are basic to the completed development of the institutional self-hatred and competition with others and a fear of failure. In our society, based as it is upon the significance of competition for material and non-material goods, it becomes imperative that the school, without appearing to do so, must teach children how to hate one another. For if competition is a basic pivot for action, individuals cannot be taught to love one another, for those who do cannot compete with one another except in play.

How does the school accomplish this task? Obviously through competition itself; for what has a greater potential for creating hostility than competition? Perhaps one can express this as one of the truly "creative" dimensions of the school! In the accomplishment of this task the school succeeds in instilling within the child the fear of failure. The institutional self is now complete; it contains the basic characteristics of stupidity, self-negation, absurdity, hatred and competition, and the fear of failure. It appears to work in this fashion—one student's failure makes it possible for another to succeed. We eventually learn that often someone's success has been purchased at the cost of another's failure. We all too frequently have the experience that others succeed at our expense, and we cannot but develop an inherent tendency to hate—to hate the success of others, to hate others who are successful, and to feel that we must do what we can to prevent the success of others. Without hatred competition cannot take place.

Such experiences force us to develop an obsessive fear of failure. This obsession is necessary, for if it did not occur then our culture would not "work". Only an obsession has the power to withstand the impact of critical thinking, to fly in the face of basic contradictions; to force us to exploit self and others; and to flood the mind so that we see the world only as the culture decrees it shall be seen. Only an obsession has the power to compel us to be absurd.

The basic emotion in obsession is fear, and the central obsession in education is the fear of failure. In order not to fail most of us are willing to believe anything and not really care whether what we are told is true or false. We are ready to express the holy simplicity of the unthinking and to lust after simple, single answers to complex problems. Thus, we become absurd by being fearful, but, paradoxically, only by remaining absurd can we feel free from fear. Even when successful we continue to dream of failure; for to be successful

in our culture we must continually dream of the possibility of failure.

In such an environment the worth and dignity of the human personality is seldom truly emphasized; instead we learn that personality is our cheapest product. The stage is set for the use and exploitation of others for benefits which accrue to the user: the basic expressions of our contempt, disregard, and inhumanity toward others. Only when we begin to develop a degree of insight into and understanding of the basic characteristics of all educational systems can we begin to answer the question of education for what? It is not easy to acquire this insight and understanding, to grow emotionally and intellectually, to become truly human.

Introduced here then is a new dimension of thought—the human is a limitless possibility. As we do grow and develop, another set of questions begins to form, for usually we do not even know what kinds of human beings we seek. We ask ourselves: Is it worth the price which we must pay? Do we really wish to experience this type of growth and development? Would it not be better and easier to "settle for less" in this and in other activities and endeavors? Is this the meaning of freedom? Do we really desire this freedom or would we prefer to merely exist as unthinking and unfeeling objects or commodities? To what extent are we being provided with opportunities to develop our unique potentialities? To what extent is each of us developing a deep sense of personal worth—the kind of selfhood that is prerequisite to self-transcendence? To what extent are we developing a mankind identity—an identity that transcends all people in all times and in all places?

Humanity in this context is defined very broadly as a concept of life that places primary emphasis on the dignity, value, and welfare of the individual human being. Seldom does our education prepare us for even the partial stumbling answers to these questions.

We are presently undergoing a period of rather drastic change. A new world has suddenly dawned upon us which we have not had the foresight to prepare for, and we are unable to find comfort in the ways of the past. The truth of our existence has been tossed up for grabs, and we often grab in blind desperation. So far our education has been of little assistance in solving our problems. We have not succeeded in developing intensely humanistic learning situations—not in process—not in content, and not in perspective. The schools do not foster our most creative traits, nor examine our great ideas, nor relate these ideas and talents to the contemporary environment where our daily dramas are being continuously re-enacted. Education has been lost sight of as an end in itself and has become merely instrumental to the next grade, the next book, higher education, and the soullessness of G. N. P.

We also find a pervasive sense of basic anti-intellectualism present in the school. This anti-intellectualism refers to the ever-present tendency to view social change with suspicion and to reject alternative patterns of conduct as untenable. The desire to learn new and different methods of thinking or believing is opposed as an attack on existing social values. Quite often, to display intellectual ability and interest means almost certain humiliation and rejection by others. Unfortunately, this is a well-learned lesson by the age of sixteen or seventeen.

Despite this failure of an inflexible educational system, if we can learn to think of our beliefs and attitudes merely as working hypotheses, to be discarded when better ones come along, we will have made a workable adjustment to life. If we tend to cling eternally to fixed ideas about what life is and how it should be lived, we are likely to lead unhappy and unsatisfying lives. If we spend our time trying to force the external world to conform to

preconceived and rigid patterns of our own, we are likely to end up bitter and disappointed. For the flexible and intelligent, each new challenge is a stimulating invitation to growth and development. For those of us fossilized in a shell of unquestioned and unalterable beliefs, attitudes, and values, challenges are preludes to frustration and failure. But even the most adaptable of us are often unable and, in fact, unwilling to face the future with equanimity. The uncertainty that comes with leaving things behind and moving forward to new experiences is an essential part of human growth and development.

An education should be a means of liberation. It should permit us to go beyond fear and beyond hatred. It is a quiet and constant challenge to all of our cultural taboos. Perhaps it can be summed up in the single word—Why? And more aptly still in the refusal to be bluffed or coerced out of our own individual responsibility—Why not? Perhaps this is the human and the humane answer to the question—Education For What?



JULIA M. RUX



PAMELA M. MC ALLISTER

EXCERPTS FROM AN URBAN CONFRONTATION

By

JULIA M. RUX AND PAMELA M. MC ALLISTER '73
Instructor-Sociology; Interdisciplinary Major

Far from the rolling hills of Williamsport—

"We have no hassle with Christianity! BUT."

"Please tell us your name and address."

"My name is Iris. I have no address."

"Lincoln Hospital is a butcher shop. We charge genocide."

It was hard to remember that the New York City we were experiencing, was the same city as the one pictured on those lovely travel brochures and postcards. But this was no ordinary tourist trip. The program was appropriately called "Urban Confrontation". For one week, eleven of us from Lycoming were seeing New York in all its majesty and its terror. That week we heard both sides—the soothing, reassuring voices of the established system and the desperate, enthusiastic voices of our brothers and sisters of New York City's third world.

The experience in New York was one of participant education, a style of education that takes us far from the quiet of a classroom. Minds are awakened from an anesthetized lethargy into a dynamic one-to-one interaction with live issues—issues of significant political and sociological import. I was very interested in how much knowledge and understanding would come from an "on the streets" education; I was astounded at the results. Not only did the students (including myself as student in this educational experience) gain facts and figures which text books might contain, but they gained and retained the feelings of people who are locked into battles of psychic life and death as well as physical life and death. This style of fieldwork education, as tested in the sciences which focus on laboratory situations, also has proven indispensable for careers in social work, medicine, and psychiatry. Students preparing to become social scientists should also become similarly involved

with the people whom their theories and programs will affect.

The program was organized through an urban YMCA, Sloane House YMCA on 34th Street where we lived during the week. Following are some verbal pictures of a few of the situations we experienced.

"We have no hassle with Christianity! BUT."

We had all read the newspaper accounts of the riots in the "Tombs" (New York City jail) and the liberation of the First Spanish Methodist Church by the Young Lords, but none of us had talked to anyone directly involved—not until that Sunday morning. After identifying ourselves, we were allowed to enter the back of the church. The Young Lords work for the "liberation" of Puerto Ricans in Puerto Rico and New York and had seized the church as a statement of freedom from dominance by the United States. As a symbol of this determination they use a large American flag as a doormat. After stepping gingerly over the flag, we found ourselves in the company of two Young Lords. Accepted as friends, we were shown the day-care center for the local children and the sanctuary with an oil painting of Julio Rodan on the altar. Part of the group listened to Tony's adventurous tale of his involvement in stealing Julio Rodan's body from the "Tombs". The rest of us listened to another's passionate conviction that a church should be used every day of the week for the "people". It should not be locked up for use only on Sunday. As he explained it, that was why they had to liberate the First Spanish Methodist Church.

"Please tell us your name and address."

"My name is Iris. I have no address."

Iris, a dark-eyed, young woman, invited us to come with her to the "People's Housing Crimes Trial" to be held that afternoon at Columbia University. The great lecture hall was packed with people. On stage sat the six "judges", representing the Young Lords, Metropolitan Council of Housing, Black Panther Party, Movement of Puerto Rican Independents, United Puerto Rican Students of Columbia University, and the I Wor Keun (a revolutionary Chinese-American group). For nine hours, following a period of silent meditation for Julio Rodan and Fred Hampton, enraged and bitter poor people took the stand to tell their stories. Each person had been a

victim of the government's or landlord's neglect and mistreatment. Story after passionate story was told of living with disease, rats, no heat, no water, and many other deprivations. Angry squatters told of the 50,000 decent apartments that go unrented for speculative purposes while thousands of children are either homeless or overcrowded. Again and again two questions were raised. "Why are food, medical services, and decent housing luxuries in America?" "How can our government justify the extravagant military budget while our people have no place to live?"

"Lincoln Hospital is a butcher shop!"

Coming from fairly "straight", middle class homes, few of us had ever been frisked for hidden weapons or drugs before. However, the Revolutionary Health Radicals assured us that they took these precautions with everyone in case of a police raid. We were meeting in the small basement headquarters with a roomful of Young Lords, Black Panthers, and various other Health Radicals of the South Bronx. Again, we marvelled at the acceptance and good fellowship we shared with these people. Patiently, they told us the story of their struggle:

The North Bronx is a white, middle class section of New York. There the city has built four hospitals and is presently building a new one with 2,000 beds. The South Bronx, on the other hand, is poor and non-white. It has one hospital, Lincoln Hospital, which has been condemned for twenty-three years.

Although there are 400,000 people crowded into the South Bronx, Lincoln Hospital has only 346 beds. In the fall, the Health Radicals liberated the hospital and set up a much needed drug rehabilitation center. The Radicals have also initiated a program of preventive medicine which tests people for T. B., anemia, and lead-poisoning. On the wall of the room was a poster which read:
"Let me say, at the risk of sounding ridiculous, that the true revolutionary is guided by great feelings of love".

Che.

We hope to repeat the New York Urban Confrontations and expand them into four-week experiences during the new May semester. The experience was a highlight in the education of the students and the professor.

THE PENNSYLVANIA HISTORICAL AND MUSEUM COMMISSION

Guest Article By:

DR. SYLVESTER K. STEVENS

Executive Director



DR. SYLVESTER K. STEVENS, our guest author for this issue, is the Executive Director of The Pennsylvania Historical and Museum Commission, a position he has held since 1956. Prior to that he had served as the State Historian of Pennsylvania from 1937 to 1956. Dr. Stevens had begun his professional career in 1926 at The Pennsylvania State University where he was an instructor and then assistant professor of history. He has also served as Executive Secretary of the Pennsylvania Federation of Historical Societies since 1937 and as Secretary of the Pennsylvania County Records Committee since 1964.

A "Northerner", Dr. Stevens calls Harrison Valley High School in Potter County his alma mater. He earned two degrees from The Pennsylvania State University, a bachelor of arts in 1926 and a master of arts a year later. In 1945 Mr. Stevens became Dr. Stevens when he received a Ph.D. from Columbia University.

Lebanon Valley College, Susquehanna University, and Moravian College have conferred honorary doctors degrees upon Dr. Stevens. In 1966 his alma mater honored him with The Pennsylvania State University Distinguished Alumnus Award.

Dr. Stevens is active in national historical groups. He served two terms as president of the American Association for State and Local History (1946-50), its treasurer 1950-62, and a council member since 1962. From 1950-54 he was business manager of *American Heritage*. Since then he has been on its editorial board and the board of directors of American Heritage Publishing Co. He served as Vice President of the Manuscript Society of America, President of the Association of Historic Sites Administrators and of the Pennsylvania Historical Association, and is now a member of the latter's council and editorial boards and many other boards. He has authored many books, articles, etc. on Pennsylvania.

The Pennsylvania Historical and Museum Commission is the official agency of the state government concerned with the conservation of the commonwealth's historic heritage through a variety of management functions. Among them are the operation of the State's museums both in and out of Harrisburg, maintenance of the State's archives and public records, and the management and interpretation of over forty historic sites and properties and buildings. There are also activities involving a historical research and publications program, archaeological research and publications, historical markers, and a great variety of specific educational

and informational services which in general grow out of or are related to these general responsibilities. This is a pretty large order and demands the services of nearly three hundred employees.

Every one of the fifty states expresses some degree of concern, through one or more areas of state government, for just about all of these functions. But in no single state have they been pulled together so thoroughly and efficiently in a single agency. In most states these functions are fragmented and usually are performed by several agencies without a unified approach. The State Archives, for example,



At left: William Penn Memorial Museum and Archives Building, Harrisburg; opened 1965; headquarters of the Pennsylvania Historical and Museum Commission.

Below left: Birthplace of Robert Fulton, Fulton Township, Lancaster County. Restoration completed in 1970 by the PHMC. Robert Fulton, the famed inventor, was born in this house on November 14, 1765. It is located on U. S. 222, seven miles south of Quarryville.

Bottom right: Restored home of Dr. Joseph Priestley, Northumberland, Northumberland County. Built in 1794, it served the eminent theologian-scientist (discoverer of oxygen) as residence and laboratory until his death in 1804. At right, the small building houses special exhibits on Dr. Priestley's life and work. Property restored and administered by the PHMC.

frequently operates as an independent function. Management of historic sites and buildings is frequently a function of parks or conservation departments. In one state even the game commission is involved. State museum activity is often an entirely independent concern. In some states there are historical commissions as in Connecticut, Georgia, and Tennessee, and in others, there is a state department of archives and history. The mid-West is notable for what is known as the state historical society, of which Wisconsin is the most noteworthy as well as one of the oldest examples.

The Pennsylvania scheme is the product of evolution and did not spring from the mind of any one person or group of persons. Indeed, the present organization now has a history of over fifty-eight years. Those interested may obtain an excellent chronicle of this growth and development, by the distinguished historian, Dr. Roy F. Nichols, simply by writing the Commission in Harrisburg. It is an interesting study in the evolution of the field of state and local history in a major state.

The present Commission is the product of a merger of the former Pennsylvania Historical Commission, which dates back to 1913, and the State Museum and State Archives, formerly attached to the Department of Public Instruction. This merger was accomplished, by law, in 1945. A complete reorganization of the Commission was necessary, and there has been further evaluation since that date. As a result, the work of the Commission is presently organized into three major bureaus. All three are responsible to the Executive Director and Deputy Executive Director and function through an administrative staff concerned with such vital matters as personnel, budget, and supply. The three bureaus presently established are: the Bureau of Museums, the Bureau of Archives and History, and the Bureau of Historic Sites and Properties. The function of each of the bureaus is fairly well indicated by their titles. The Bureau of Museums is concerned with the former Pennsylvania State Museum which is now officially the William Penn Memorial Museum since the completion of the new William Penn Memorial Museum and Archives Building, the Pennsylvania





OLD ECONOMY, at left, was established in Colonial times of the early 19th Century by the Harmonie Society. The original buildings built by the communal, celibate society still stand at Ambridge, Pennsylvania in Beaver County.

PENNSBURY MANOR, below left, is an exact restoration of William Penn's summer residence where he stayed during both of his trips to Pennsylvania. It is twenty-three miles up the Delaware River from Philadelphia near Tullytown.

SEARIGHT'S TOLL HOUSE, below right, is west of Uniontown on the old "National Road". One of six built about 1835, it is a significant exhibit about the link between the early growth of transportation and that of the country.

Farm Museum at Landis Valley, and all other field museum operations of the Commission. The Bureau of Archives and History has three divisions which include the Division of History, a State Records Center, and a Division of Archives and Manuscripts. The Bureau of Historic Sites and Properties administers over forty historic properties and buildings and the historic markers program. It also manages, as an historic site, the Drake Well Park and Museum, birthplace of the oil industry.

The Commission's activities in the field of museum development have expanded greatly within the past few years. The completion of the William Penn Memorial Museum and Archives Building led to a literal revolution of the museum function of the Commission as centered in Harrisburg. This is a general museum which ranges from folk art, art, and architecture through geology, natural history, and archaeology. The work on the development of exhibits in the new William Penn Memorial Museum has not yet been completed. Some outstanding exhibits in natural history, geology, and archaeology are in the

process of development and installation at the present time. The Museum features a planetarium and continually changing art exhibits in great variety.

The Pennsylvania Farm Museum was the first of a series of field museum operations outside of Harrisburg which has become a very important part of the State's total museum program. The Pennsylvania Farm Museum also is in the process of extensive redevelopment. Additional land has been acquired under Project 70, and a comprehensive plan for the total development of an area which includes several acres is in process, with new buildings already completed, under construction, or projected. These include two Federal Period farm structures. Additional museum operations which have been developed outside Harrisburg in the last few years include completion of the Pennsylvania Military Museum at the 28th Division Shrine at Boalsburg, the Fort Pitt Museum in downtown Pittsburgh, the first stages of a Pennsylvania Lumber Museum near Coudersport, and the Somerset Historical Center at Somerset. In addition, the Commission's Museum



Bureau is presently involved in plans for the restoration of an historic anthracite mining village site at Eckley near Hazleton. It also has historical museums projected in Scranton, Ashland and Shamokin, all of which will relate to various aspects of the anthracite industry and which will serve as centers for the collection of historical material.

Emphasis should be placed on the fact that the museum development program of the Commission is in a state of constant growth as it serves the entire Commonwealth with a variety of museums which have special tasks in connection with the interpretation of special phases of the history of Pennsylvania. A museum which will deal exclusively with the history of railroading in Pennsylvania is projected and in final planning stages for Strasburg near Lancaster. Ground is expected to be broken for this building within the coming year. Attention is being given to plans for a possible museum for the coal and coke industry in western Pennsylvania. The Commission has recently acquired, under Project 70, a complex known as Old Mill Village at Milford in northeastern Pennsylvania which will become, in time, another Pennsylvania Farm Museum operation related mainly to farm life and culture of that region of the state. The Pennsylvania Lumber Museum has been completed in phase one, and additional work on the expansion of this museum is under way. The Somerset Historical Center will also be expanded. There is no state in the entire Nation which has as vigorous and expanding a museums program as that of Pennsylvania.

Below left: Cornwall Furnace, Cornwall, a well-preserved iron furnace which operated from 1742 until 1883. The furnace buildings contain exhibits on each iron making technique.

Below right: The Pennsylvania Farm Museum, near Lancaster, showing three of the twenty exhibit buildings, left to right: the Yellow Barn, Erisman 1770 House, and 18th Century Tavern. The Museum portrays rural village and farm life over a period of 200 years.

The Bureau of Historic Sites and Properties has acquired other sites under Project 70, and four of the most significant of which are the birthplace of Robert Fulton near Lancaster, the home of General Frank McCoy in Lewistown, the site of French Azilum in Bradford County, and the site of Fort Loudon in Franklin County. The Fulton House has been restored. In 1970 the Commission completed restoration of the home of Joseph Priestley in Northumberland. This Bureau has also in its charge the Drake Well Museum and Park at Titusville where the museum has been completely redeveloped in the last few years. Improvements have been made at the Bushy Run Battlefield Park the Conrad Weiser Homestead near Reading, the Flagship Niagara at Erie, the Daniel Boone Homestead, and Pennsbury Manor in southeastern Pennsylvania. The historic old Custom House in Erie had been acquired and restoration has begun. Restoration and improvements at Ephrata and Old Economy have been completed. Cornwall Furnace has been redone with modern museum displays.

The Commission is well aware of the importance of informing the public concerning Pennsylvania history, and the Division of History in the Bureau of Archives is constantly at work on research and writing undertaken by its own staff and encourages research by others, in the field of Pennsylvania history. At least one major publication is made available each year in connection with this program. The Commission has a long list of publications to its credit. Some of these, such as "Forts on the Pennsylvania Frontier" and "The Papers of Col. Henry Bouquet", are the product of research by its own staff. The Commission also has published significant studies on the history of higher education, Pennsylvania agriculture and farm life, and other phases of Commonwealth history which have been completed by other writers and researchers and deemed worthy of publication as contributions to Pennsylvania history.



Thousands of inquiries are answered every year by the Commission staff. Reference service is offered in the archives of Pennsylvania as well as historical manuscript collections which are housed in the Archives Building section of the William Penn Memorial Museum and Archives Building. The State Archives has had considerable success in recent years in acquiring the papers of Pennsylvania governors, as well as materials relating to the history of transportation. The historical division also sponsors the Junior Historian movement which reaches several thousand students in Pennsylvania high schools and has succeeded in organizing them into what are known as Junior Historian groups for the study of Pennsylvania history. The State Archives section is responsible for administration of the program for conserving and managing official records of the State of Pennsylvania in a State Records Center. Those which have historical value are kept permanently, but quantities of materials are housed temporarily to fulfill legal requirements for reference and then destroyed. The Commission is also responsible for a field traveling museum known as the Mobile Museum. In operation for several years, it has reached every section of Pennsylvania.

A great increase in interest in Pennsylvania history is indicated by the tremendous growth in the number of visitors to the historical museums and sites under Commission jurisdiction. The number of visitors has more than doubled since 1955 and is now in excess of a million persons each year. The average visitation of the William Penn Memorial Museum has reached well over one-half million a year and is approaching the million mark. The Mobile Museum unit has visited virtually every county of the State and several hundred thousand school-age visitors, along with thousands of adults, have seen those exhibits. Another indication of increased interest in Pennsylvania's history is the growth in historical inquiries which is steadily on the increase. The number of persons who visited the historical and archival collections in the State Archives also is steadily increasing.

The commonwealth's historical program is so comprehensive and involved that it is difficult to give a description of it in a few pages. We hope that this illustrated bird's-eye view will suffice to give readers of this periodical some idea of the scope and variety of the program. The people who develop and administer these programs and plans are all professionals qualified under very rigid civil service standards. They include archivists who collect and organize public records and historical manuscripts and make them available for use. They include curators of museums who prepare exhibits and interpret arts and crafts, archaeology, natural history, and science materials. There are field curators who are basically museum-trained and oriented who are administrators of the historic properties. The major historic properties such as

Pennsbury—the re-created home of William Penn—the Pennsylvania Farm Museum, Ephrata Cloister, Old Economy, and Drake Well Park are all under professional curators. Historical research is in charge of professional historians who are required to possess the same professional standards as instructors and professors of history at university or college level. The Commission welcomes inquiries concerning its work and will be happy to answer them so far as it is possible to do so.

Ephrata Cloister, Ephrata. A preserved and restored group of medieval style buildings built in the 1730's by the pietistic Seventh Day Baptists. The large building is the Saron or Sister's House.





Five years ago the idea would have been absurd. Today it is an urgently relevant question . . . one that is uppermost in the minds of campus officials. For institutions that depend upon public confidence and support for their financial welfare, their freedom, and their continued existence, it is perhaps the *ultimate* question:

Are Americans Losing Faith in their Colleges?

A SPECIAL REPORT



THE LETTERS on the preceding two pages typify a problem of growing seriousness for U.S. colleges and universities: More and more Americans—alumni, parents, politicians, and the general public—are dissatisfied with the way things have been going on the nation's campuses.

"For the first time in history," says Roger A. Freeman, former special assistant to President Nixon, "it appears that the profound faith of the American people in their educational institutions has been shaken, and their belief in the wisdom of our educational leaders and in the soundness of their goals or practices has turned to doubt and even to outright disapproval."

The people's faith has been shaken by many things: campus violence, student protest, permissiveness, a lack of strict discipline, politicization of the campus, the rejection of values and mores long-cherished by the larger society. Complicating the problem is a clash of life-styles between the generations which has raised a deafening static and made communication extremely difficult between students and their off-campus elders. (At one meeting not long ago, an angry alumnus turned on a student and shouted, "I just can't hear you. Your hair is in my ears.")

How many people are disenchanted, how strongly they feel, and how they will act to express their discontent is not yet clear. But there is little doubt about the feelings and actions of many political leaders at all levels of government. Vice President Spiro T. Agnew spoke for many of them:

"When one looks back across the history of the last decade—at the smoking ruins of a score of college buildings, at the outbreaks of illegal and violent protests and disorders on hundreds of college campuses, at the regular harassment and interruption and shouting down of speakers, at the totalitarian spirit evident among thousands of students and hundreds of faculty members, at the decline of genuine academic freedom to speak and teach and learn—that record hardly warrants a roaring vote of confidence in the academic community that presided over the disaster."

Many state legislators are indicating by their actions that they share the Vice President's views. Thirty-two states have passed laws to establish or tighten campus regulations against disruption and to punish student and faculty offenders and, in some cases, the institutions themselves. A number of states have added restrictive amendments to appropriations bills, thus using budget allocations as leverage to bring colleges and universities into line.

The public has clearly indicated displeasure with higher education'

The chancellor of California's state college system described the trend last fall:

"When I recently asked a legislator, '... Why did the legislature take what appears to me, and to most faculty and administrators in the state college system, to be punitive action in denying [a] cost-of-living increase to professors?'—he replied, 'Because it was the public's will.'

"We find ourselves confronted with a situation unlike that of any previous year. The 'public,' through the legislature, has clearly indicated displeasure with higher education . . . We must face the fact that the public mood, as reflected in the legislature, has taken a substantial turn against higher education overall."

A similar mood prevails in Washington. Federal support of higher education has slowed. Congressmen who have been friendly to higher education in the past openly admit that they face growing resistance to their efforts to provide funds for new and existing programs. Rep. Edith Green, chairman of the House of Representatives subcommittee that has jurisdiction over bills affecting colleges and universities, observed during the last session, "It would be most unwise to try to bring to the floor this year a bill on higher education, because the climate is so unfavorable."

IF THIS APPARENT LOSS OF FAITH PERSISTS, America's institutions of higher education will be in deep trouble. Even with the full confidence of the American people, most of the nation's colleges and universities would be experiencing financial difficulties. *Without* the public's confidence, it is now evident that large numbers of those institutions simply cannot survive.

Three years ago, the editors of this report published a special article on the financial outlook of American higher education at that time. The article began: "We are facing what might easily become a crisis in the financing of American higher education." And it concluded: "Unless the American people—especially the college and university alumni—can come alive to the



reality of higher education's impending crisis, then the problems of today will become the disasters of tomorrow."

Tomorrow has arrived. And the situation is darker than we, or anyone else, anticipated—darkened by the loss of public confidence at the very time when, given the *best* of conditions, higher education would have needed the support of the American people as never before in its history.

If the financial situation was gloomy in 1968, it is desperate on most campuses today. The costs of higher education, already on the rise, have risen even faster with the surging inflation of the past several years. As a result of economic conditions and the growing reluctance of individual and organizational contributors, income is lagging even farther behind costs than before, and the budgetary deficits of three years ago are even larger and more widespread.

This situation has led to an unprecedented flood of appeals and alarms from the academic community.

► James M. Hester, president of New York University and head of a White House task force on higher education, states that "virtually every public and private institution in the country is facing severe financial pressures."

► A. R. Chamberlain, president of Colorado State University, sees financing as "the most serious problem—even more serious than student dissent—that higher education will face in the 1970's." Many state legislators are angry, and the budgets of dozens of publicly supported colleges and universities are feeling the effects of their wrath.

► The smaller and less affluent colleges—with few financial reserves to tide them over a period of public disaffection—may be in the direst straits. "We are dying unless we can get some help," the president of Lakeland College, appearing in behalf of small liberal arts institutions, told a congressional committee. He added: "A slow death as we are experiencing goes practically unnoticed. This is part of our problem; nobody will even notice until after it happens."

(Few noticed, perhaps, the demise of 21 institutions reported in the 1969-70 Office of Education Directory, or that of several others which have decided to go out of business since the directory was published.)

► Preliminary figures from a study of financial problems at the 900 member institutions of the Association of American Colleges indicate that an alarming number of colleges are going into the red. William W. Jellema, the association's research director, estimates

The situation is darker than we—or anyone else—anticipated

that about one-fourth of all private liberal arts colleges in the nation are now drawing on their endowments in one way or another to meet operating expenses.

► At least half of the 70 private colleges and universities in Illinois are operating at a loss. A special commission created to study their fiscal problems warned that deficits "threaten the solvency, the quality, the vitality—even the survival—of some institutions." The lieutenant governor of Illinois predicts that one-third of the nation's private colleges may go out of existence by the end of the decade, unless state governments provide financial assistance.

► Predominantly black colleges and universities are feeling the pinch. The former president of one such institution put the problem in these terms: "If all the black students at Harvard, M.I.T., Brandeis, and the main campus of the University of Virginia were suddenly to drop out of college, there would be headlines all over the country. But the number of black students who will drop out of my school this year is equal to the number of black students at those four schools, and nothing will be said about it. We could keep most of them for another \$500 apiece, but we don't have it."

Even the "rich" institutions are in trouble. At Yale University, President Kingman Brewster noted that if the present shrinkage of funds were to continue for another year, Yale "would either have to abandon the quality of what we are doing, or abandon great discernible areas of activity, or abandon the effort to be accessible on the merits of talent, not of wealth, or of race, or of inheritance." As the current academic year began, Yale announced that its projected deficit might well be larger than anticipated and therefore a freeze on hiring would be in effect until further notice—no new positions and no replacements for vacancies. The rest of the Ivy League faces similar problems.

RETRENCHMENT has become a household word in campus administrative offices and board rooms everywhere. It is heard at every type of college and university—large and small, public and



private—and in every part of the country. For example:

► One morning several months ago, the trustees of a member-institution of the prestigious Association of American Universities spent several hours discussing the eventual necessity of scaling down to a small-college operation.

► Saint Louis University has closed its school of dentistry and is phasing out its school of engineering.

► Tufts University has eliminated its school of theology.

► Case Western Reserve University has terminated its graduate physical therapy program.

► A large university in the South has been forced to phase out six Ph.D. programs.

► Huston-Tillotson College has cut back on its athletic program, reduced the number of course offerings, and eliminated several faculty positions.

► Reed College has taken steps to cut the size of its student body and to raise the student-faculty ratio.

► A high-priced nuclear reactor at an Eastern state university stands idle for lack of research support and operational funds.

The Rev. Theodore M. Hesburgh, president of the University of Notre Dame, sums it up this way: "In the 25 years that I have been associated with the university . . . I can think of no period more difficult than the present. Never before has the university taken on more tasks, and been asked to undertake many more, while the sources of support, both public and private, both moral and financial, seem to be drying up."

THE FINANCIAL SITUATION is nowhere more urgent than in the medical schools. Forty-three of the country's 107 medical schools are in such severe financial straits that they are getting "disaster grants" from the federal government this year.

Dr. John Cooper, president of the Association of American Medical Colleges, warns that "the whole financial structure of our medical schools is gravely threatened." He blames cuts in federal funding (which provides more than 50 per cent of many medical school budgets) as well as inflation and reductions in Medicaid to hospitals.

Cutbacks in federal programs have also begun to erode the quality and effectiveness of academic science. Prominent scientists, who are not given to overdramatizing the facts, have issued urgent warnings.

Jerome Wiesner, provost of M.I.T. and former Presidential science adviser, said: "Cutbacks now in scientific research may cost the nation its leadership in

science and technology, and its economic well-being in the decades ahead."

Teams of scientists and technicians, painstakingly organized over the years, are now being scattered. Training and educational programs that provided the country with scientific manpower are faltering, and some have been forced to shut down.

Philip Handler, president of the National Academy of Sciences, has said: "Our national apparatus for the conduct of research and scholarship is not yet dismantled, but it is falling into shambles." The universities are the backbone of that apparatus. When support of the universities weakens, science weakens.

WHAT ALL THIS ADDS UP TO is a crisis of unprecedented proportions for higher education—"the greatest financial crisis it has ever had," in the words of Clark Kerr, chairman of the authoritative Carnegie Commission on Higher Education.

Dr. Kerr's commission recently determined that two in every three U.S. colleges and universities were facing financial "hard times." Some 540 institutions, the commission estimated, were already "in financial difficulty"; another 1,000 were found to be "headed for financial trouble."

"Serious enough to be called a depression," was the estimate of Earl F. Cheit, professor of business administration at the University of California, who studied higher education institutions of all types for the Carnegie Commission and concluded that almost all colleges and universities eventually may be in financial difficulty. (In the course of his study, Mr. Cheit found that most college presidents believed that the loss of public confidence in higher education was, in large measure, at the root of much of the trouble.)

ALARMS about higher education's financial plight have been raised regularly over the years, simply because financial hardship has always been a fact of life for colleges and universities. In the past, the warnings and admonitions have produced at least enough response to provide some monetary relief and to forestall disaster. But the problem has grown steadily worse in recent years, and educators are pessimistic about the federal government's, or the state legislatures', or the alumni's coming to the rescue this time. In fact, the turmoil on the campuses and the growing antagonism toward the academic community could result in the situation becoming even worse.



The basic fiscal problem of colleges and universities is rather simple. They are nonprofit institutions which depend for their income on tuition and fees, interest on endowment, private gifts, and government grants. Tuition and fees do not cover the cost of education, particularly of graduate education, so the difference must be made up from the other sources. For private institutions, that means endowment income and gifts and grants. For state institutions, it generally means legislative appropriations, with relatively small amounts coming from endowment or private gifts.

In recent years, both costs and income have gone up, but the former have risen considerably faster than the latter. The widening gap between income and expenditures would have been enough in itself to bring colleges and universities to the brink of financial crisis. Reductions in funding, particularly by the government, have pushed the institutions over the brink.

Federal support for higher education multiplied nearly fivefold from 1960 to 1971, but the rate has slackened sharply in the past three years. And the future is not very promising. The president of a Washington-based educational association said bluntly: "In Washington, there is a singular lack of enthusiasm for supporting higher education generally or private higher education in particular."

Highly placed Administration officials have pointed out that colleges and universities have received a great deal of federal money, but that the nation has many urgent problems and other high priorities that are competing for the tax dollar. It cannot be assumed, they add, that higher education will continue to receive such a substantial share of federal aid.

Recent actions make the point even more dramatically:

► The number of federally supported first-year graduate fellowships will be nearly 62 per cent lower in 1971-72 than in 1967-68.

► The National Science Foundation has announced that it will not continue to make grants for campus computer operations. The foundation reports that—when inflation is considered—federal funds for research at colleges and universities declined 11 per cent between fiscal 1967 and 1970.

► The Higher Education Facilities Act of 1963, which helped to pay for much of the construction on campuses during the past seven years, is being phased out. In 1967 the outlay was \$700-million; last year President Nixon requested no funds for construction. Instead he proposed an interest subsidy to prompt insti-

**The golden age:
"we have discovered that it
was only gold-plated"**

tutions to borrow construction money from private sources. But a survey of state higher education commissions indicated that in most states fewer than 25 per cent of the institutions could borrow money on reasonable repayment terms in today's financial market. Six states reported that none of their private institutions could borrow money on reasonable terms.

► The federal government froze direct loans for academic facilities in 1968. On June 30, 1969, the Office of Education had \$223-million in applications for loans not approved and \$582-million in grants not approved. Since then only \$70-million has been made available for construction.

► The National Aeronautics and Space Administration has reduced its obligations to universities from \$130-million in 1969 to \$80-million in 1971.

"Losing federal support," says a university research scientist, "is almost worse than never having received it." Since much of higher education's expansion during the '60's was financed with federal funds, the withdrawal of federal assistance leaves the institutions with huge commitments and insufficient resources to meet them—commitments to faculty, to students, to programs.

The provost of a university in the Northeast notes wistfully: "A decade ago, we thought we were entering a golden age for higher education. Now we have discovered that it was only gold-plated."

MUCH THE SAME can be said about state funds for public higher education. The 50 states appropriated \$7-billion for 1970-71, nearly \$1-billion more than in any previous year and five times as much as in 1959-60. But a great part of this increase went for new facilities and new institutions to accommodate expanding enrollments, rather than for support of existing institutions that were struggling to maintain their regular programs. Since public institutions are not permitted to operate with fiscal deficits, the danger is that they will be forced to operate with quality deficits.

"Austerity operations are becoming a fact of life for



a growing number of institutions," says the National Association of State Universities and Land-Grant Colleges.

Many public institutions found their budgets cut this year or their requests for capital funds denied or reduced. Colorado State University's capital construction request for this year was cut from \$11.4-million to \$2.6-million in the face of projected enrollment increases of 3,600 juniors and seniors.

As state support has started to level off, public institutions have begun to raise tuition—a move that many feel is contrary to the basic philosophy of public higher education. The University of California is imposing a tuition charge for the first time in its history. The University of Illinois has boosted tuition by 60 per cent. Between 1959 and 1969, tuition and required fees doubled at public institutions.

Tuition in public institutions still does not approach tuition in private colleges and universities, which is now nearing \$3,000 in many places. At these levels, private institutions are having increasing difficulty attracting applicants from middle-income families. Many small liberal arts colleges, which depend on tuition for as much as 80 per cent of their income, are losing students to less expensive public institutions. Consequently, many smaller private colleges reported vacancies in their entering classes last fall—an indication that they may be pricing themselves out of the market.

Private giving is not likely to take up the slack; quite the contrary. The tax reform laws, recent declines in corporate profits, pressures to redirect resources to such pressing problems as environmental pollution, and the mounting unrest on the campuses have all combined to slow the pace of private giving to colleges and universities.

The Commission on Foundations and Private Philanthropy concluded that "private giving is simply not keeping pace with the needs of charitable organizations." The commission predicted a multibillion-dollar deficit in these organizations by 1975.

Colleges and universities have been working harder in their fund-raising efforts to overcome the effects of campus unrest and an ailing economy. Generally, they have been holding the line. An Associated Press survey of some 100 colleges throughout the country showed that most schools were meeting fund-drive goals—including some which experienced serious student disruption. Although the dollar amount of contributions has risen somewhat at most schools, the number of contributors has declined.

The consequences may go well beyond the campuses

"That is the scary part of it," commented one development officer. "We can always call on good friends for the few big gifts we need to reach the annual goal, but attrition in the number of donors will cause serious problems over the long run."

ALL OF THIS quite obviously bodes ill for our colleges and universities. Some of them may have to close their doors. Others will have to retrench—a painful process that can wipe out quality gains that have taken years to accomplish. Students may find themselves paying more and getting less, and faculty may find themselves working harder and earning less. In short, a continuation of the fiscal crisis can do serious damage to the entire higher educational establishment.

But the negative consequences will go well beyond the campus. "What happens to American higher education will ultimately happen to America," in the words of one observer. Examples:

► Much of the nation's technological progress has been solidly based on the scientific effort of the universities. To the degree that the universities are weakened, the country's scientific advancement will be slowed.

► The United States needs 50,000 more medical doctors and 150,000 more medical technicians right now. Yet the cutback in federal funds is leading to retrenchment in medical schools, and some 17 are threatened with closing.

► For two decades U.S. presidents and Congress have been proclaiming as a national goal the education of every young person to the limit of his ability. Some 8.5-million students are now enrolled in our colleges and universities, with 12-million projected by 1980. The Carnegie Commission on Higher Education recommends the creation of between 230 and 280 new community colleges in the next decade and an additional 50 urban four-year colleges to serve metropolitan areas. Yet federal programs to aid in campus construction are being phased out, states are cutting back on



capital expenditures, student aid programs are being reduced, and colleges are being forced to close their doors.

► Governmental rulings are now clearly directed to integrating black Americans into the larger society and creating equal educational opportunities for them and for the nation's poor. Many colleges and universities have enlisted in that cause and have been recruiting minority-group students. This is a costly venture, for the poor require almost complete scholarship support in order to matriculate in a college. Now, the shortage of funds is hampering the effort.

► An emergent national goal in the 1970's will be the cleaning of the environment and the restoration of the country's urban centers as safe, healthy, and sane places to live. With this in mind, the National Science Foundation has shifted the emphasis in some of its major programs toward the environmental and social sciences. But institutions which face major retrenchment to offset growing deficits will be seriously constrained in their efforts to help solve these pressing social problems.

"The tragedy," says the president of a large state university, "is that the society is rejecting us when we need it most—and I might add when it most needs us."

THE PUBLIC'S loss of confidence in the colleges and universities threatens not only their financial welfare, but their freedom as well. Sensing the public's growing dissatisfaction with the campuses, state legislators and federal officials have been taking actions which strike directly at the autonomy and independence of the nation's educational institutions.

Trustees and regents have also begun to tighten controls on colleges and universities. A number of presidents have been fired, frequently for not dealing more harshly with student and faculty disrupters.

"We are in a crossfire," a university president points out. "Radical students and faculty are trying to capture our universities, and they are willing to destroy our freedom in the effort. Authorities, on the other hand, would sacrifice our freedom and autonomy to get at the radicals."

The dilemma for college and university officials is a particularly painful one. If they do not find effective ways to deal with the radicals—to halt campus violence and resist efforts to politicize the institutions—outside forces will exert more and more control. On the other hand, if administrators yield to outside pressures

Alumni who understand can help to restore the public confidence

and crack down on radicals, they are likely to radicalize moderate students and damage academic freedom and individual rights in the process.

McGeorge Bundy, president of the Ford Foundation, summed it up this way:

"To the degree that violence subsides and the university community as such is kept separate from political conflict, the danger of attack upon the freedom of the university from the outside will be reduced. No institution which depends upon society for its resources will be allowed—as an institution—to choose sides in the general contests of the democratic process, and violence by the privileged is an uncommonly unpopular phenomenon. If it be true, as I believe, that both politics and violence must be restrained in the academic world for reasons that are intrinsic to the nature of the university, it is also true that when violence spreads and the university is politicized, society as a whole turns hostile—and in a prolonged contest with society as a whole, the university is not a likely winner."

Freedom would be the first casualty—the freedom to teach, the freedom to learn, the freedom to dissent, and the freedom of the academy to govern itself. Truth, objectivity, vitality, and knowledge would fall victim in quick succession. Were this to happen, society as a whole would suffer, for autonomous colleges and universities are indispensable to society's own self-renewal, its own cultural and intellectual advancement, and its own material well-being.

Samuel Gould, former chancellor of the State University of New York, once told his legislature something that is especially relevant today: "A society that cannot trust its universities," he said, "cannot trust itself."

“THE CRISIS on American campuses has no parallel in the history of this nation. It has its roots in divisions of American society as deep as any since the Civil War. The divisions are reflected in violent acts and harsh rhetoric and in the enmity of those Americans who see themselves

as occupying opposing camps. Campus unrest reflects and increases a more profound crisis in the nation as a whole."

Thus did the President's Commission on Campus Unrest begin its somber "call to the American people" last fall. Only greater tolerance and greater understanding on the part of all citizens, the commission declared, can heal the divisions.

If a major disaster for higher education and for society is to be averted, moderate Americans in every segment of society must make their voices heard and their influence felt. That effort must begin on the campuses, for the primary responsibility to increase understanding lies with the academic community.

Polls and studies have made it abundantly clear that the overwhelming majority of faculty members, students, and administrators are moderate people who reject violence as means of changing either society or the university. These people have been largely silent and inactive; in the vacuum they have left, an impassioned and committed minority has sought to impose its views on the university and the society. The moderate majority must begin to use its collective power to re-establish the campus as a place of reason and free expression where violence will not be tolerated and harsh rhetoric is scorned.

The majority must also rethink and restate—clearly and forcefully—the purpose of our colleges and universities. It has become clear in recent years that too few Americans—both on and off the campus—understand the nature of colleges and universities, how they function, how they are governed, why they must be centers for criticism and controversy, and why they must always be free.

Only such a moderate consensus will be effective in restraining and neutralizing extremists at either end of the political spectrum. The goal is not to stifle dissent or resist reform. Rather, the goal is to preserve colleges and universities as institutions where peaceful dissent

and orderly change can flourish. Violence in the name of reform inevitably results in either repression or a new orthodoxy.

Polls and studies show that most alumni are also moderate people, that they support most of the campus reform that has occurred in recent years, that they share many of the concerns over social problems expressed by activist students, and that they sympathize with college officials in their difficult task of preserving freedom and order on the campus.

"What is surprising," notes a college alumni relations officer, "is not that some alumni are withdrawing their support, but that so many have continued to support us right through the crises and the turmoil." He went on to point out that only one of four alumni and alumnae, on the average, contributes to his or her alma mater. "Wouldn't it be something," he mused, "if the ones we never hear from rallied round us now." Wouldn't it indeed!

Alumni and alumnae, by virtue of their own educational experience and their relationship to colleges and universities, have a special role to play in helping to restore public confidence in higher education. They can make a special effort to inform themselves and to understand, and they can share their information and understanding with their fellow citizens. Too many Americans influenced by mass-media coverage which invariably focuses on the turmoil, are ready to believe the worst about higher education, are willing to sanction the punishment of all colleges and universities in order to retaliate against the disruptive minority. Too many Americans have already forgotten the great positive contributions that colleges and universities have made to this nation during the past three decades. Here is where the alumni and alumnae can make a contribution as important as a monetary gift. They can seek to cool passions and to restore perspective. They can challenge and correct misinformation and misconceptions. They can restore the public confidence.

The report on this and the preceding 15 pages is the product of a cooperative endeavor in which scores of schools, colleges, and universities are taking part. It was prepared under the direction of the persons listed below, the trustees of EDITORIAL PROJECTS FOR EDUCATION, INC., a nonprofit organization informally associated with the American Alumni Council. The trustees, it should be noted, act in this capacity for themselves and not for their institutions, and not all the editors necessarily agree with all the points in this report. All rights reserved; no part may be reproduced without express permission. Printed in U.S.A. Trustees: DENTON BEAL, C. W. Post Center; DAVID A. BURR, the University of Oklahoma; MARALYN O. GILLESPIE, Swarthmore College; CORBIN GWALTNEY, Editorial Projects for

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Are Americans Losing Faith in their Colleges?

Four Lycoming Responses

Assistant professor of philosophy and chairman of the department OWEN F. HERRING came to Lycoming in 1965 from the University of North Carolina where he had pursued graduate studies for five years and also served as a part-time instructor. Owen had received his bachelor of arts in philosophy from Wake Forest College in 1957 and had served in the navy for three years. He currently holds the rank of Lt. Commander in the Naval Reserve.

DR. ROBERT A. RABOLD, professor of economics and chairman of the department, has been at Lycoming since 1955. Prior to that he had taught economics and international trade at the University of Pittsburgh and for a time had served with the U. S. Department of Commerce as a commercial agent, and also as a contract negotiator for the U. S. Army.

Dr. Rabold earned a bachelor of arts degree from The Pennsylvania State University and his master of arts and doctor of philosophy at the University of Pittsburgh. Bob is a very popular speaker on a variety of topics.

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OWEN F. HERRING



ROBERT W. RABOLD



OLIVER E. HARRIS



ROBERT H. EWING

OLIVER E. HARRIS draws his comments from a diverse background which includes two terms of service at Lycoming. After receiving a bachelor of arts from Penn State, Ollie was a high school English teacher for seven years. He then returned to his alma mater to earn a master of science in psychology which qualified him to become instructor in the subject at Colgate University.

In 1948 Ollie began a five-year stay at Lycoming as an assistant professor of psychology. For a change-of-pace in 1953 he then became Director of Personnel at the Montoursville Sylvania Electric plant. In 1956 he returned to Lycoming as Director of Admissions and also did additional graduate work at The Pennsylvania State University. Ollie was elected to his present position, director of development, in 1962. Active in community affairs, he has been a member of the Loyalsock Township School Board since 1953 and served as its president for four years.

One of the senior members of the faculty, Professor of History ROBERT H. EWING has taught at Lycoming since 1947 and in 1956 received the Lycoming College Merit Award as a "distinguished scholar, teacher, and gentleman". The 1957 Arrow college yearbook was dedicated to him. He is now Assistant Mace Bearer.

Professor Ewing received a bachelor of arts degree from the College of Wooster and earned his master of arts from the University of Michigan. He took additional graduate work there and at The Pennsylvania State University and the University of Pittsburgh. Before joining the faculty, Bob was principal of the Brookville School District.

ROBERT A. RABOLD:

Even though this article paints a dismal picture, it is probably an understatement of the depth of the so-called crisis in American higher education. Some of the elements of the crisis are merely symptomatic of a more deeply-rooted malaise in our society which, in the present generation, is causing many Americans to call to question the eternal validity of traditionally sacrosanct institutions of which college education for all seems to rank second only to political freedom. What is revealed to us in the article is like the visible portion of an iceberg—some twelve percent; the remainder, constituting by far the greatest mass, is still obscured (temporarily) from public view. The title of the article begs the question. Of course Americans are losing faith in their colleges, and they have a right to do so. Perhaps our colleges have failed us in some respects. Perhaps they have failed us because Americans have expected the wrong things from their colleges!

It has been argued by some that the frustrations of the Southeast Asia war are responsible for much of the campus violence; or that students are victims of their own affluence, impatient with their elders' pursuit of wealth; sick of economic injustice and prejudice. But others have argued, and they probably are more nearly correct, that when the war is over trouble on the campus will not go away. Disenchanted students are to be found also among student bodies where affluence is a rarity, even though the disenchantment is not well articulated. Student bodies populating not a few campuses are composed of humorless and seemingly purposeless, die-cast

nonpersons who wonder why they are in college. The oft-painted picture of rebellious students, weak-kneed administrators, and unprofessional faculties is a montage of symptoms of something deeper; however, I can offer but a tentative probe into its form, for events in the United States appear to be so profound as to defy their description, to say nothing about possible directions they may take. Two of the problems can be suggested here: One is immediate and the other, although far more subtle and complex, is of a longer-term nature. The first is financial; the latter philosophical.

The financial crisis, although legitimate, did not come upon us over night. Presidents and treasurers have been aware of the financial trends for some years and have repeated the alarm loudly and frequently. Simply put, costs have been rising at a more rapid rate than has income. It requires no mathematical insight to read this as a certain recipe for eventual bankruptcy. At Lycoming, for example, the average faculty salary is 150% greater than ten years ago. Other costs have risen, if not quite so rapidly, clear across the board, from insurance rates and food costs to janitorial services. But, one may ask, may not income be increased by the simple expedient of admitting more students? Of course. If the students were there, asking to be admitted. However, they are not there, not, at least, of properly educable quality. It appears that two factors are at work closing this avenue to fiscal salvation. In the first place, it seems that collectively, colleges have overbuilt capacity, collective overoptimism being a character trait of the American personality of ever-onward,

ever-bigger. And the demographic tree keeps on growing, the war babies being almost beyond us and the effects of a declining birth rate still to come. Secondly, and of greater moment, there has been developing a not-unwarranted disenchantment with higher education among college-age Americans. They are questioning the value of a college education, as well they might. This latter problem of our admissions officers probably is a very good thing for a society which mistakenly equates the ownership of a college diploma with success, but it means the probable demise of many extant colleges, particularly the liberal arts colleges. It is scant comfort for the constituents of a soon-to-be-defunct college to realize that its demise may be a boon to society. With the current oversupply of Ph.D.'s in virtually every discipline, the only alternative employment opportunities are in other soon-to-be-defunct colleges, but even these doubtful opportunities are rare.

What about the possibilities of raising income from sources other than students? As the article suggests, taxpayers are becoming ever more reluctant to pour tax dollars into education of any kind; corporation and foundation giving has declined for a number of reasons; churches in the United States are encountering their own fiscal problems of increasing dimensions; and Federal aid, at least for certain purposes, is declining. This seems to leave wealthy altruistic individuals and alumni. Obviously even a society as wealthy as ours does not produce that many wealthy altruists, and we can only hope that alumni will feel obliged to open their pocketbooks more frequently and generously.

Lycoming finds itself to be in a curious, oddly fortunate position with regard to external sources of funds. Because we depend quite heavily upon students for income, and always have, we do not suffer terribly from the atrophying of funds which we never received and which, therefore, we never grew accustomed to budgeting. In a sense, one can't lose that which one never had!

It is difficult to believe that tuition can be raised very much above current levels, adding insult to the injury already caused by making higher education a middle-class luxury. Nor do we hope to receive support from a state legislature already overburdened by overbuilt higher education facilities of its own.

If my assessment of the alternatives is correct, then financial salvation lies in cutting costs, and the area in which the most significant reductions can be made is the instructional budget, composed mainly of salaries of faculty. The size of the faculties in many of the colleges must be reduced; SPRING 1971

their salaries must be reduced or, at least, frozen; or some combination of both must occur. This will require administrators to make and to defend some very hard choices, none of which is good *per se*. If faculties are to be reduced, should it be by attrition or by other means? Should across-the-board or selective reductions be made? If selective, then in which areas? It hardly seems equitable to reduce faculty salaries when inflation erodes even current levels of income, yet, when the survival of the institution is at stake, matters of equity seem somehow less important. I prefer the alternative. As a budget comes under increasing pressure, the board of trustees should declare certain functions and departments to be submarginal, thereby either eliminating or consolidating them and their staffs.

They have become, in a sense, luxuries which the college can no longer afford under the circumstances. We cannot, after all, be all things to all people. As the wisdom of attempting to be such is called into question through financial stringency, we shall have to re-order our set of priorities and determine whether we can continue certain functions to which lowest priority has been assigned. The smaller teaching staff remaining will not have its income reduced, but will frankly have to become much more productive.

It is asking too much of a faculty to expect it to restructure the college's priorities democratically, for faculty members can hardly be expected to be objective where their salaries and careers are concerned. Yet the decisions must be made. Obviously, the task falls to the boards of trustees, and the time is approaching when board members will wonder why they were ever singled out for such high honor.

The second problem facing higher education suggested earlier is at once philosophical and economic. It is philosophical in that it asks what the appropriate role of higher education ought to be; economic because it treats the question of the appropriate uses to which we put our scarce resources. Americans have been asking their colleges to attempt to do the impossible. They expect colleges to solve problems, both personal and public. They expect colleges to make their children happy, and they expect colleges to provide the gateway to success (i.e., enhanced income). But the problems remain and perhaps worsen—truth is as remote as ever. American children in colleges rarely exhibit joy, particularly the joy of learning and, at times, manifest their happiness perversely by destroying college property. Or they may seek happiness in drugs. And who among us can define success? If one confuses success with money, certainly plumbers are infinitely more successful than secondary school teachers; moreover, they are infinitely more useful than teachers who teach by default. In this connection, the public school

system is responsible for some of the problems faced by higher education.

Higher education and the American automobile have at least three things in common. Both have become too expensive; both have become status symbols, and both represent tremendous wastes of our resources. The first two features require no elaboration; the matter of wasting resources may be less obvious.

Automobiles waste resources because they are too big and too powerful for their purposes, thus costing Americans literally billions of dollars for cast iron, steel, rubber, and fuel. Education wastes our most precious resource—people—by educating people to do the wrong tasks—tasks for which they display marginal aptitude and interest and to which they therefore bring marginal ability. In other words, too high a proportion of our youth is shipped off to institutions of higher learning and too low a proportion is enrolled in institutions which can provide vocational, technical, or paraprofessional training of a high order. As Robert Ardrey has suggested, each of us is, in his words, “an accident of the night” unique and unequal. Inequality is the human condition. It is the function of society to recognize this human inequality and to offer equal opportunity to unequal human beings. As applied to education, Americans display a strong devotion to mass education because of its externalities, its social benefits. Just as a neighborhood is enhanced when a property owner maintains and beautifies his property, so society is enhanced when each member is educated to the limits of his ability. But we err when we confuse the optimal education of each with attending a liberal arts college or a university. Thus we send our youth in too great a number to institutions of higher learning when many of them would be better suited, happier, and of much greater use to themselves and to society if they had been sent to develop their manual skills, being permitted to follow their own interests. Many of our college young people have clearly perceived this whereas their elders have not; thus they remain enrolled in colleges to appease anxious parents, thereby frustrating themselves and wasting time and money.

Not only should we restructure education beyond the secondary school level, we ought to delay it for at least three years. College professors have lost their audiences, for young people have been non-participating sitters and note-takers, sidelined as spectators, for twelve to sixteen years without a break. This is too long a period not to be permitted to participate in life. Entrance to college ought to be denied most youths, particularly the male of the species, until they have been out of school—broken the lock step—for a few years during which period they should be required to fend for themselves, to serve their country, to sweat—in a word—to mature.

A much more authoritative discussion of these and other ideas is to be found in a recent Carnegie Commission report which the writer is pleased to recommend because it agrees with his own long-standing opinions.¹

And so the winds of change are blowing, as inevitably they must. Since it is an ill wind that blows no good, the overdue restructuring of American higher education will improve its usefulness to our society, although many institutions which refuse to adapt will shortly join other defunct species. I believe Lycoming is fortunate in this regard because its administration and faculty have been aware of the shifting winds and, with your sympathetic cooperation and financial aid, are determined that the college shall continue to meet the ever-changing requirements of society, thereby justifying its continued existence. It is hardly a rhetorical flourish to say that, in fact, our existence is at stake.

OWEN F. HERRING:

Are Americans losing faith in their colleges? If current financial difficulties are taken at face value, then maybe they are. If sending more and more of their sons and daughters to college is any indication of such a faith, then they certainly are not. In any case, if what were formerly assumptions about colleges and their proper business have now become questions, then this questioning ought to be welcomed as a sort of progress. For the central problem, I believe, is that the nature of education is not well enough understood.

In recent years higher education has been sold to the American public as job training—with the implication that its value can be measured simply in the dollars it adds to one's income. Thus, except for those few who inherit wealth, the key to the “good life” is having sufficiently sophisticated job skills. We've all seen the advertisements which explain the value of education. What do you tell your child when he says he wants to drop out? The faith of Americans is in job training.

This faith extends to colleges so long as they are seen as effective job training centers. But the public is having difficulty making sense of what it believes is going on at colleges and universities.

¹*Less Time, More Options. Education Beyond the High School.* A special report and recommendations by the Carnegie Commission on Higher Education, McGraw-Hill Book Co., Jan. 1971 (\$1.95)

"What kind of job training is this?" they want to know. Many spokesmen for the institutions cannot resist the temptation to explain that only a small percentage of students and schools are responsible for the public image of higher education today. Things really are not so bad as they appear, they argue. But this point carries little weight for those who notice that this "small percentage" includes the brightest students and the leading institutions. What kind of job training is this? Poor indeed. And it seems to be getting worse.

So there are complaints. And the complaints of educational mis-management are numerous and well-known—facilities too often are left idle or underused; sufficient restraint is not maintained over students and faculty; the "quality control" over our "product" is poor, and so it goes. There is surely some truth in such complaints as these. But it seems to me a mistake to suppose that the public will love us more if we simply learn to employ more efficient methods. The poor public image of higher education today is not primarily related to a lack of sympathy with our methodology, although this lack of sympathy does exist, but is rooted in a basic and widespread misunderstanding of our mission.

Now, as the accompanying special report shows, what seems to concern educators most these days are the current financial difficulties. No doubt these are real problems. But if we are to solve these problems we need to understand their source, and the outstanding feature of the present situation seems to me to be the vastly increased weight of public opinion. Once, perhaps, the public could believe what it liked about institutions of higher education with little effect. But today the public attitude is decisive—most students and faculty are in publicly financed institutions, and in fact, almost all so-called private colleges and universities are dependent upon public funds. Further, most persons see these institutions as their own—if not for themselves, at least for their children. Thus they want a say in how they are run, and they have it. And even if we would like to alter this fact, there seems to be no way.

If colleges and universities are to survive, then, it appears that either we must do more acceptably what the public expects, or else we must develop in the public a different notion about our function. To opt for the former is to embrace job training as our objective. Job training is a good thing, of course.

My point is not to disparage job training but to suggest that it is not equivalent with education, nor is it even the main part of education.

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What, then, is education if it is not simply job training? Answering this question clearly, I think, is not a simple task. Many wise persons have tried, and some seem to have succeeded better than others. I will not attempt to outline yet another answer here. But the key to any adequate conception of education surely lies in the fact that living is more than working or surviving. What more? Well, that's where the differences of opinion begin. But more. And if this much is so, and if education has something to do with the *really* good life, then there needs to be a new public conception of the point of educational institutions.

But can the public be persuaded to adopt a different conception of colleges and universities? Well, I don't know. It is certainly easy to be pessimistic. But it is clear to me that those of us who believe in the value of education must try to develop in the public a more adequate conception of its role. Until we do, the difficulties—financial and otherwise—will surely increase.

OLIVER E. HARRIS:

The backlash described in "Are Americans Losing Faith in their Colleges?" should surprise no one. Any reasonably keen observer of the higher education scene knew it was coming as certainly as night follows day. Public indignation and withdrawal of financial support, both private and public, are about the only weapons the public can use to make its displeasure known. It may, in the long run, have the effect of arresting or reversing the trends it disapproves.

At Lycoming, we have felt some of the wrath of unhappy alumni, townspeople and others. We have had a few pledges cancelled, and some have told us frankly that they will not support the College because of things that have happened or have not happened here. We get it from both sides—some say we are too liberal, some tell us we are not liberal enough.

On balance, we appear not to have suffered as much as some other institutions. Our gifts and grants from private sources have increased this year over last. Federal government grants have, on the other hand, declined sharply as public opinion convinced the Congress that it disapproved such expenditures. Corporate support will likely decline because of smaller profits and a less sympathetic attitude on the part of stock holders and management. Foundation support of Lycoming could actually increase in the next few years, if we read the signs correctly.

Even though Lycoming College has had no strikes, violence, destruction, or other serious disruptions, we have been hurt because these events occurred on a number of campuses and were well publicized. Some of our students showed concern over both local and national events, but they refrained from irresponsible actions.

Many people are turned-off by the appearance and life style adopted by some students. Long hair, beards, bizarre untidy clothing, and generally unkempt appearance rankle many potential donors. Their rationale is very simple: they oppose this way of life and they will not voluntarily support an institution that allows such carrying-on.

Donors with the greatest potential are from a different college era. They believe that appearance is very important and that students should be clean-cut, properly groomed, neatly dressed, and well mannered. Many of today's students reject these criteria by which others judge them. They do not understand—or simply do not care—that what they do or how they look has a direct bearing on the financial support provided by alumni and others.

College administrators have been castigated for not maintaining order and decorum on their campuses—for not throwing the rascals out, as it were, and for not making the slobs shape up. The public must be reminded that we are living in a highly legalistic society—one that it, and not the colleges, created. It has come to the place where a college president has tremendous responsibility but very little power. The almost dictatorial power he once commanded has been eroded away by the laws and the courts. Most college presidents now need—and many have—attorneys sitting at their elbows advising them as to what they can do, under the law, and what they had best forget. In this era, characterized by emphasis on individual rights, any administrator of any group, including the military, must be adept at walking the tightrope.

Add to this the frightening imbalance in numbers and physical force—thousands of students versus a handful of administrators. Few presidents or deans fell inclined to rush out and play Horatio at the bridge. One can, of course, call in the police or request the governor to send in the National Guard. The dangers of this route were underscored at Kent State and Jackson State, and no one wants a repetition of those events.

While I do not wish to sound like a maudlin apologist for everything students do these days, it seems only fair to point out that the vast majority of them have been involved in no disorders. As usual, a relatively few troublemakers have tarnished the

image of the whole group. It must also be said that some of the worst incidents were engineered by non-student radicals. It is also fairly clear that most disruptions involved faculty members who provided behind-the-scenes leadership and support.

My personal view is that college students are not quite as mature or responsible as we may think they should be. They are not sure of what they want; they are immensely impatient, and some of them are quite confused. Some students should not be in college at all; they are there because of parental pressures, peer group conformity, or some other non-academic influence.

Many studies have been made of student behavior; analyses of their conduct and attitudes fill many columns and books. It would, therefore, be presumptions to try to give a brief, simplistic diagnosis or prescription here. Some have contended, apologetically or defensively, that colleges are small clips of society at large. This argument goes on to infer that the colleges cannot undo in one to four years what society has taken eighteen years to accomplish.

Signey Hook, an educator of great experience and keen insight, perhaps states best the direction higher education should take when he says:

The history of American higher education is a history of change. Violence has never played an appreciable role in that history. It need not play a role today if it is recognized that the primary function of higher education is the quest for knowledge, wisdom and vision, not the conquest of political power; that the university is not responsible for the existence of war, poverty and other evils; and that the solution of these and allied problems lies in the hands of the democratic citizenry and not of a privileged elite.

The universities can by indirection help in their solution by providing the knowledge, wisdom, and vision required for intelligent action—but only if it retains its relative autonomy and objectivity, and freedom from partisan political bias.

Lycoming College has taken the position Dr. Hook has summarized so neatly, and it has made this clear to both faculty and students. Hopefully, time will testify as to the wisdom of this direction.

ROBERT H. EWING:

Three things are quite clear with respect to the conditions that face colleges and universities

at the present time. First, the current economic situation has increased the difficulties of obtaining financial support for these institutions whether that support comes primarily from legislative appropriations as to public institutions or from voluntary contributions as to private ones. Second, the anger and disillusionment with which many people have responded to the riotous and destructive scenes on many campuses was inevitable and is quite understandable. Third, the attitudes and behavioral tendencies of the present generation of students are the product of the tensions and critical factors within our current society as a whole. This is a hard fact; it must be accepted, and it means that students are bound to be as they are.

These same students will determine what the future character of our society will be. In time they will hold its key and sensitive positions; they will set its tone and take the lead in determining what its values will be. The impact of their educational experience upon them is obviously of surpassing significance for the future. Can they be made to see that individuals between the ages of eighteen and twenty-two are not automatically endowed with an intuitive insight that enables them to penetrate instantly to pure truth? Can they be made to see that maturity and experience do not extinguish wisdom but should enhance it? Can they come to understand the disastrous consequences to society of using force, violence, and pressure to impose their ideas and programs upon institutions that endeavor to educate, and to hew down and suppress ideas and programs that differ from their own? Can they grasp the importance of maintaining in institutions of higher education an environment conducive to the calm, dispassionate, and rational evaluation of the whole range of ideas? Can they come to see the tragedy and the travesty involved in the transformation of such institutions into pressure groups for the imposition upon society of aims and objectives to which they have become emotionally attached? Human nature being what it is, it is obvious that students cannot be bludgeoned into these understandings; they must be persuaded and convinced. To be sure, firmness and resolution must be maintained by those in authority, but the day is past when pontifical pronouncements and magisterial proclamations will suffice. A more subtle type of leadership is necessary these days—a type that involves persuasion leading to conviction.

Another thing is particularly obvious. The task of constructive higher education cannot be performed by defunct institutions or by institutions weakened by inadequacy of resources. If the colleges and universities are permitted to perish or to be irreparably damaged, society will be irreparably damaged as a consequence. Civilization is much too intricate and complex a structure to survive without ample intellectual nourishment. Let thoughtful men

ponder this and resolve to do what they can to avert such a disaster.

Now, a thought addressed specifically to the alumni of Lycoming. Not all colleges and universities have experienced riot and violence during the recent difficult period, yet they, along with those that have, are caught in the financial difficulties of the present. Your Lycoming is one of the institutions that has been free from violence and disturbance. Could it be that this College has succeeded in achieving the combination of firmness and persuasiveness that these times require? If so, its potential for a vital contribution to the well-being of future society is great. Perhaps Lycoming is worthy of your generous moral and financial support.

THIS
SPACE
RESERVED
IN THE
NEXT
ISSUE
FOR
YOUR
RESPONSE.

WHY LYCOMING?

By VIRGINIA R. ARROYO

Assistant Professor of Sociology



This report is based on a class project for the course Research Methods in Sociology, Fall 1970. The project was used as a teaching device to illustrate and implement various stages of survey research.

Janet Bradway and Stephen Rice, student assistants in the Department of Sociology and Anthropology, helped with the design and preliminary coding of data. David Harding, student assistant in the Department of Mathematics, helped through his programming and computer processing expertise. All class members conducted interviews. In summary, this report is the result of the efforts of many—team research.

Why do students choose to attend Lycoming College? This was the subject of a study conducted during the Fall Semester 1970. Only students who *enrolled* at Lycoming College were included in this study. Ideally, those who considered attending Lycoming, but decided against it, also would have been included in the study if information had been available. Consequently, all findings are based upon those who made the decision to try Lycoming.

A random sample of 100 students from the 1,590 registered at Lycoming in the Fall 1970 (stratified according to percent of the total student body in each year) was selected. Out of 100 students in the sample, 83 responses were usable. Because of a high return rate of 83%, (due to the use of interview schedules instead of mailed questionnaires), it is statistically accurate to generalize from these findings to the total population of the College. Some perspective may be focused on the major findings of the survey by noting that the first thoughts about attending college of 81.9% of the students were not geared to any particular college. Eventually

68.7% of the students were accepted by Lycoming and one or more other colleges and chose Lycoming.

The *human factor* appears to have been one of the major influences. Friends, family members, and counselors together provide 75% of the students with their first source of information about Lycoming College (Table 2). These "first informants" included many alumni and students.

Of the three "human factors" mentioned above, parents played the most influential role in 31.3% of the student's decision to attend college while friends were most influential for 9.6% and a guidance counselor for 1.2% (Table 5). The same replies were tabulated according to the year of college of each student. Parental influence was remembered as having been greater by current sophomores and juniors than by current freshmen and seniors (Table 6).

It is clear that a small coeducational liberal arts college in the Northeastern U. S. is the goal of most

of the students who arrive at Lycoming College. Its location (near but not too near home) is of major importance. The fact that it is church-related appears not to have much influence. Academic factors are part of the picture. The ratio of faculty to students is very important.

When asked the question, "Which (of the following) academic reasons influenced your choice of Lycoming College?" (a) catalogue course descriptions, (b) quality of departments, (c) variety of courses and (d) all of the preceding, plus quantity of courses were checked as important academic reasons for choosing Lycoming (Table 10). Special programs contributed to the choice of 34.9% of the respondents; the special programs included college scholar (7.2%) and teacher certification (7.2%). The sports program, a non-academic reason, received 10.8% of the responses. The "other" special programs (10.8%) mentioned are probably also non-academic interests. Therefore, in the "special programs" area it appears that the non-academic reasons outweigh the academic ones. A major disappointment expressed by many in their replies to the open-ended questions is that a new gym has been advertised but still has not been built. This further supports the interests in extracurricular aspects of the college.

The relative role of the academic and non-academic reasons for choosing Lycoming is difficult to

determine during preliminary analysis. They both appear to be important. From response to the open-ended question "In your search for a college what aspects were you looking for?" it appears that the academic reasons for choosing Lycoming (42.2%) outweigh in importance the sports (13.3%) and social life (9.6%) reasons (Table 12).

Three factors clearly are not important in the choice of Lycoming, according to the sample. The "church-relatedness" of the college was *not* a consideration in choosing Lycoming for 86.7% of the respondents. However, a related question, "Is the church-relatedness of the college important to those who did influence your choice? (i. e. parents, friends, counselors)" was not asked. It is safe to conclude that almost 87% of those at Lycoming do not consciously consider attending Lycoming mainly because it is church-related.

A second unimportant factor was the ratio of men to women, according to 77.1% of those responding. However, 89.2% said that the fact Lycoming is coed was definitely a factor in their choice of a college.

The third factor of little importance was the weather, which 89.2% claimed was not a factor. But, geographical location is a very important factor. Responses to several questions indicate this.

This is a preliminary analysis of the data thus far compiled from the eighty-three usable questionnaires completed. Table 1 shows the distribution of the students according to the year they are in school. Forty-three women and forty men were included and were between the ages of eighteen and twenty-two.

TABLE I

YEAR IN SCHOOL	%	NO.
Freshmen	31.3	26
Sophomores	20.5	17
Juniors	19.3	16
Seniors	22.9	19
No Answer	6.0	5
Total	100.0	83

Friends, family members, and counselors provided 75% of the students with their first source of information about Lycoming (Table 2). Before their choice of college all of the students had at least one friend who had attended college; 36.1% of them had friends at Lycoming before they chose it.

Almost 35% of the mothers and 58% of the fathers of the students had attended college—3.6% of both parents at Lycoming (Table 3).

Of the family members, 59% of the mothers and 54.2% of the fathers "wanted" the students to attend Lycoming. The rest either "didn't care" (mothers 36.1%, fathers 37.3%) or did not want them to attend Lycoming (4.8% for both parents).

Three separate questions were asked concerning the student's decision to attend college. Table 4 shows the results of asking the three questions: 1. Did your parents try to influence your decision to enter college? 2. Were your high school guidance counselor or teachers influential in your decision to enter college? 3. Did your friends have any influence on your decision to attend college?

The relative importance of the influence that these "human factors" had on the student's decision to enter college was ascertained by the question, "Which one of the following aspects was the most influential in your decision to enter college: parents, vocation, guidance counselor, friends, reading materials, field of interest, other?" The influence of parents (31.3%) overshadowed that of friends (9.6%) and counselors (1.2%) by far. Field of interest (24.1%) and vocation (19.3%) were second and third, respectively, in amount of influence exerted on the decision to enter college (Table 5).

The same answers used in Table 5 are used in Table 6 but are arranged according to the year the respondents are in school and the order of categories in the original question. Fields of interest seem to have been of great influence in deciding to go to college for the freshmen, low for sophomores and juniors, and high for seniors. The influence parents had had seemed low for freshmen, higher for sophomores and juniors, and lowest for seniors.

The draft was a consideration for the upperclass male students. When asked "Did you choose to go to college rather than be inducted into the draft?" 45% answered "Yes." The lottery has changed this factor for the freshman male students.

TABLE II
HEARD ABOUT LYCOMING—FIRST SOURCE

Friends	26.5%
Family Member	25.3%
Counselor	22.9%
Catalog (i. e. Lovejoy's)	8.4%
Other	16.9%

TABLE III
COLLEGE ATTENDANCE OF PARENTS AND FRIENDS*

Mother	34.9%—3.6% at Lycoming
Father	57.8%—3.6% at Lycoming
Friends	100.0%—36.1% at Lycoming

* There were eighty-three responses for each of the three lines (i. e. 62.7% is that % of 83).

TABLE IV
SOURCES OF INFLUENCE IN DECISION TO GO TO COLLEGE*

Parents	62.7%
Teachers or Counselors	61.4%
Friends	63.9%

* There were eighty-three responses for each of the three lines (i. e. 62.7% is that % of 83).

TABLE V
MOST INFLUENTIAL FACTOR IN DECISION TO GO TO COLLEGE
(Ranked in order of importance to most students)

Parents	31.3%
Field of Interest	24.1%
Vocation	19.3%
Friends	9.6%
Reading Materials	2.4%
Counselor	1.2%

TABLE VI
MOST INFLUENTIAL FACTOR IN DECISION TO GO TO COLLEGE
(Ranked according to year in college)

	1st.	2nd.	3rd.	4th.	No. Ans.	No.
Parents	19%	31%	27%	11%	11%	26
Vocation	31%	12%	25%	31%	0	16
Counselor	0	0	100%	0	0	1
Friends	50%	0	0	50%	0	8
Reading	0	50%	50%	0	0	2
Interests	45%	10%	15%	30%	0	20
Other	30%	40%	0	10%	20%	10

TABLE VII
PLACE OF FAMILY RESIDENCE

	No.	% of 83	Actual %
Pennsylvania	39	47.0%	55%
New Jersey	27	32.5%	24%
New York	13	15.7%	11%
Other U. S.	4	4.8%	10%
	83	100.0%	100%

TABLE VIII
DISTANCE FROM HOME

Far enough from hometown	14.5%
Near enough to hometown	9.6%
Far enough but near enough	74.7%
No answer, None	1.2%

TABLE IX
LYCOMING LOCATION FACTORS

1. Centrally located near metropolitan areas (Philadelphia, Pittsburgh, N. Y., Harrisburg, D. C.)	19.3%
2. In area for recreational activity (Hunting, skiing, fishing, riding, hiking, boating)	9.6%
3. In country and farming area (Total environment—nature, people, not recreation)	19.3%
4. 1 and 2	1.2%
5. 1 and 3	2.4%
6. 2 and 3	1.2%
7. All	2.4%
8. None	44.6%

TABLE X
ACADEMIC REASONS

I. Catalogue course descriptions	16.9%
2. Quality of departments	15.7%
3. Quantity of courses	1.2%
4. Variety of courses	10.8%
5. 1 and 2	2.4%
6. 1 and 3	2.4%
7. 1 and 4	6.0%
8. 2 and 3	1.2%
9. 2 and 4	1.2%
10. 1, 2 and 4	2.4%
11. All 4	13.3%
(Other combinations were zero)	100.0%

TABLE XI
EDUCATIONAL BENEFIT MOST EXPECTED

Small classes	73.5%
Other miscellaneous	13.2%
Advanced placement	9.7%
Quality of professors	2.4%
Access to facilities	1.2%

Since the sample of students selected was not stratified according to place of family residence, geographic composition of the "sample population" does not equate exactly with the actual geographic breakdown for the Fall 1970 semester. However, Table 7 shows that the percentages are close enough to be valid.

Relative distance of the college from home appears to be a major factor in choosing Lycoming. Table 8 shows that three-quarters of the students want to be away from home but still be close enough to return home conveniently.

Over fifty-five percent of the students felt that certain location factors were important in their choice of Lycoming (Table 9). Over 25% felt that nearness to several metropolitan areas was a factor in their choice of Lycoming (add choices 1, 4, 5, & 7), the same percentage liked the type of environment (add choices 3, 5, 6, & 7), and over fourteen percent considered the recreational opportunities important.

Academic factors seem to have some influence in choosing Lycoming. The faculty-student ratio influenced the decision of 67.5%. The small student body was a positive factor for 81.9%. Table 10 indicates that catalog course descriptions are important to 43.4% of the students (add 1, 5, 6, 7, 10, & 11); that quality of departments matters to 36.2% (add 1, 5, 8, 9, 10, & 11), and that variety of courses is a factor for 33.7% (add 1, 7, 9, 10, & 11).

Special programs at Lycoming were factors for 34.9% of the respondents and included: College Scholar 7.2%, Teacher Certification 7.2%, Sports 9.6%, Other 10.8%.

In response to the question "What educational benefit did you expect to receive?", 73.5% of the respondents indicated "small classes—close student professor contact". All other areas were minor in comparison (Table 11).

Table 12 summarizes answers to the open-ended question, "In your search for a college, what aspects were you looking for (what characteristics)?" A small school is the goal of 62.7%, a coeducational institution for 36.1%. A good academic program is sought by 42.2% and the 57.8% under "Other" represents answers which indicate that students look for a liberal arts college which offers a well-rounded education.

Table 13 summarizes answers to the open-ended question, "What were some of the fringe benefits you expected to receive?" The most important for 53% was "a wider social life on and off campus—dates etc."

Tables 14 and 15 summarize responses to a rating scale where each student was asked to rate the relative importance of eleven aspects of a college using the following values: 1=important, 2=neutral, 3=unimportant, 4=do not know.

The most important aspect was *coeducation* at 89.3% followed closely by *size* at 84.3%. Only 2.4% for *coeducation* and 3.6% for *size* said they were unimportant. *Academic standards* were important to 74.7% and unimportant to only 2.4%. *Location* was important to 67.5%, unimportant to 6%. *Social Life* at 66.3% and *Campus Appearance* at 60.2% were important. Least important were: *Religious Life* at 57.8%, *Special Programs* at 47%, followed by *Financial Assistance* and *Athletics* both at 31.3%.

TABLE XII
CHARACTERISTICS OF A COLLEGE WANTED BY PROSPECTIVE STUDENTS^a

Small	62.7%
Other	57.8%
Academic Program	42.2%
Coeducational	36.1%
Sports	13.3%
Social Life	9.6%
Facilities	3.6%
Independence	1.2%

^a Each percentage represents the portion of the eighty-three respondents that mentioned that characteristic.

TABLE XIII
FRINGE BENEFITS EXPECTED

Wider social life	53.0%
Social freedom	12.0%
Cultural opportunities	8.4%
Car on campus	2.4%
Live off campus	2.4%
Other miscellaneous	10.8%
No answer	10.8%

TABLE XIV
ORDER OF IMPORTANCE OF VARIOUS ASPECTS OF A COLLEGE

	% Important ^a	Females	Males
Coeducational	89.3%	37	37
Size	84.3%	38	32
Academic Standards	74.7%	32	30
Location	67.5%	30	26
Social Life	66.3%	27	28
Appearance of Campus	60.2%	26	24
Financial Assistance	42.2%	14	21
Athletics	32.5%	5	22
Prestige of the College	32.5%	13	14
Special Programs ^{**}	20.5%	11	6
Religious Life	4.8%	3	1

^a Differences consist of "Neutral" and "Unimportant" answers.

^{**} Choir, Drama, Music, etc.

TABLE XV
UNIMPORTANT ASPECTS OF A COLLEGE^a

Religious Life	57.8%
Special Programs ^{**}	47.0%
Financial Assistance	31.3%
Athletics	31.3%
Prestige of the College	18.1%
Location	6.0%
Size	3.6%
Social Life	3.6%
Academic Standards	2.4%
Coeducational	2.4%
Appearance of Campus	2.4%

^a Differences consist of "Neutral" and "Important" answers.

^{**} Choir, Drama, Music, etc.

About Our Authors

Mrs. VIRGINIA R. ARROYO, a native of Lafayette, Indiana, brings a diverse background to her position of assistant professor of sociology. Mrs. Arroyo received her elementary education on the mainland of China and in the Philippines. After earning both Philippine and American high school diplomas, she attended Antioch College as a scholarship student for three years then earned both a bachelor of science, with honors in sociology, and a master of arts in sociology from Columbia University.

Mrs. Arroyo taught summer courses at Borough of Manhattan Community College, The City University of New York in 1969. She came to Lycoming from research positions at the National Council of Churches and the Department of Community Medicine at Mount Sinai School of Medicine where she did extensive research with computers. She is active in church, community, and professional organizations.

PAM McALLISTER is a Lycoming sophomore from Medina, New York. She hopes to pursue an interdisciplinary major combining sociology, psychology, and history. On campus, Pam has served as chapel organist, vice president of Religious Life Council, and chairman of Worship Committee. She also teaches piano at Bethune-Douglas. At this time in her life, Pam is exploring many varied interests and passions including music, art, non-violent change, free schools, children, and women's liberation.

J. SMITH McCRARY, a native of San Antonio, Texas, is a professor and chairman of the sociology-anthropology department. Dr. McCrary came to Lycoming from Hanover College where he was chairman of the sociology department. During twenty years of teaching he also has taught at Southern Illinois University and the Universities of Chattanooga, Omaha, Saskatchewan, and Baghdad in Iraq.

After majoring in philosophy at Southwestern University for two years, he earned both his bachelor of arts and master of arts in sociology from Southern Methodist University. In 1955 he received a doctor of philosophy in sociology-anthropology from Washington University where he was a University Fellow.

Dr. McCrary's publications include "People of Coaltown" co-authored with H. R. Lantz plus "Introduction to Sociology" and "Social Characteristics of the Population of Iraq" which were published, in 1966 and 1967 respectively, by the University of Baghdad Press. He has been active SPRING 1971

in professional, community, and church service throughout his career.

MAURICE A. MOOK, a native of Saegertown, is a professor of anthropology who came to Lycoming after twenty years at The Pennsylvania State University where he received the "Distinguished Teacher Award" in 1963. His forty years of teaching began at the University of Pittsburgh and has included positions at Ohio Wesleyan, American, and Brown Universities and the University of Missouri.

While earning a bachelor of arts in history at Allegheny College he was named to Phi Beta Kappa. He received a master of arts in anthropology from Northwestern University and earned his doctor of philosophy at the University of Pennsylvania as a Harrison Fellow. In 1964 he spent five months in Peru on a Fulbright Research Grant and has done research in Mexico, England, Scotland, and Wales. Dr. Mook is co-author of "Walapai Ethnography" and has written over fifty articles on Indian tribes, the Amish, Quakers, and Pennsylvania folklore.

An active member in professional groups, Dr. Mook has been named to the Pennsylvania Historical and Museum Commission by four governors. He is a Fellow of the American Anthropological Association, 1969 President of the Pennsylvania Folklore Society, and on the American Folklore Association's Council.

JULIA M. RUX, instructor in sociology, came to Lycoming with a diverse background in academic and non-academic areas. She received her bachelor of arts degree in sociology in 1965 from Hanover College when she was selected for *Outstanding Young Women of America*, 1965.

For the last half of 1965 Miss Rux worked in South Bend, Indiana as a counselor-social worker with the Neighborhood Youth Corps and also part-time as a consultant to the Office of Economic Opportunity's migrant program. Julia was awarded an Organization of American States Fellowship and spent the year 1966 doing graduate work in Mexico at the National School of Anthropology and History. During 1967 she served as a professional staffing counselor with Career Decisions, Inc.; as a sociological consultant with Leer-Siegle Consultants, Inc.; and also part-time consultant to the O. E. O. migrant program.

In September 1967, Miss Rux entered the University of Wisconsin and received her master of arts in cultural anthropology last June. While at Wisconsin Julia was a head resident and house fellow for two years, was a teaching assistant for a year, and also taught in the Madison High School Home-Bound Program. She also was a U. S. Department of Justice Summer Intern in 1968. Miss Rux has had field experience in Cincinnati, Washington, D. C.; New Mexico; and two trips to Mexico.

OUR NEIGHBORS, AND BROTHERS—*The Amish*

When I visit an Amish community for the first time and begin asking questions concerning their customs, their frequent reaction is "What are you up to? What are you trying to do here?"

I usually respond by saying that I am interested in the history of the Amish, particularly their history in Pennsylvania. They are much interested in history themselves, especially in their own history, and they do not regard an interest in history as exceptional or out of the way in any way.

If I were to say that I am making a "sociological" study of the Amish, or trying to "ethnographically" understand and describe them, they would not know what these are and they would, indeed, be suspicious as to what I were really "up to". They would then indicate that they were not at all interested in my project, and they would give me other strong hints that I was not very welcome among them. A few years ago when visiting an Amish community in northwestern Pennsylvania, I tried another approach. I was visiting an Amish minister who was, I had heard, an alert and intelligent man. I told him that the Amish were well known for trying to practice what they preached and I wondered what their basic beliefs really were.

He replied by saying "Mr. Mook, are you a religious man?" I told him that I tried to be. He then said "What church are you a member of?" I said that I was a Quaker. He said that he had heard of Quakers, but that he had never met one. He asked me if I had been born a Quaker, and I said that I had not been. He then asked me how I happened to become one and I told him that I had married a "birthright" Quaker and had decided that to join her "church" would be the right thing for me to do.

He said that he had never heard the word "birthright" before, but that, come to think of it, he thought that the Amish also really had "birthright" members, but not strictly so, because the Amish do not join their church until they are old enough to know what

they are doing. I said that I agreed with that point of view, and that many other Quakers did also. I was about ready to try to explain "associate membership" to him, but decided that it was probably too complicated to do so.

But what had begun as a cool relationship developed into a warm interest in each other's point of view. He then said that if I would first tell him something about the beliefs of the Quakers, that he would then outline basic Amish beliefs for me. This sort of surprised me, for he was now the anthropologist and I was to be *his* informant.

This was not as I had meant it to be, but I quickly decided that his proposal was fair enough, and so for twenty minutes or so I briefly stated some of our historic testimonies. I may have been guilty of emphasizing the beliefs that Quakers and the Amish have in common, and I also, I am afraid, touched but lightly on the differences between us. He was, however, much interested in what I said, and would frequently say, "I agree. I agree with you folks."

He then proceeded clearly, and I may also say quite persuasively, to outline elementary Amish beliefs. He began by saying that he had never heard the word "testimonies" used as I had used it, but that what I called testimonies he would call "witnesses". They really mean "the same thing, I guess," he added.

His first "witness" was that Christians should live by The Book. "Christians should base their lives upon the Bible . . . If it is in the Bible it must be good . . . If it is Scriptural it is good, and if it is non-Scriptural it is bad." He kept emphasizing the "Bible basis of life." And he also said, "The Bible means just what it says and we should read it literally and accept it implicitly."

All kinds of questions shot through my mind: Which translation are you going to use? What about all the contradictions in the Bible? But of course I didn't ask these questions; I knew some of the Amish answers to such questions anyway.

I sensed that he was talking about first things first; that he was dealing with Amish beliefs in the order of their importance. His next witness was that real Christians must live withdrawn from and be in conflict with the world. "Be ye not conformed to the world . . . The world is a wicked world . . . Christians will be a remnant and they must suffer . . . We must live opposed to wickedness . . . The world's ways are not our ways."

This was, I felt, their particular belief that best explains their strict social separation from us and their rejection of many of our customs. They feel that as Christians they simply can not in conscience have much to do with us, or be one of us. They must reject our lifeways and tenaciously cling to their own.

His next point was that warfare is a part of the world, and it also must be rejected. "It is simply unchristian and that's all there is to it . . . There are no Christian soldiers . . . Thou shall not use carnal weapons . . . Turn the other cheek . . . Return not evil with evil, but return evil with good."

Of course, I had to agree. But not entirely for the one reason he gave. But the Amish never argue that warfare is politically a poor way of settling disputes; or that it is economically wasteful and non-productive; or even that it makes for ill-will among men. Their opposition to it is entirely Biblical: warfare is unchristian and the Bible tells us so. It is just as simple and as certain as that. This is one reason why they don't call themselves "pacifists"; you can be a pacifist for practical reasons, but they are Christian pacifists, and they call their opposition to war "non-resistance", not pacifism.

"We are also as opposed to cities as we are to warfare . . . Sodom and Gomorrah, and all cities, are wicked places . . . It is best that we farm . . . You can't be under your fig tree in a city . . . Dance halls and movie shows and barrooms are in cities . . . When our people go to cities we loose them to our faith."

This Amish witness is only partly Biblical, but they deeply believe in it and try to live by it. They know very well that it is easier to maintain separation and non-conformity in a rural environment. They are, therefore, adamant ruralists.

"Government is necessary, I suppose; but we think that it is also essentially sinful . . . There are not very many Christian politicians . . . We want and think we should have a free church, free from political control . . . Government should have nothing to do with the church, and the church should have nothing to do with government . . . The less you truck with government the better off you are."

This is why most Amish do not vote and will not hold public offices. They usually resist governmentally sponsored agricultural programs, and most of them will have nothing to do with the Social Security Administration. They regard social security assessments as insurance premiums, and they are opposed to most forms of insurance as indicating a lack of faith in God. They take care of their own old people, dependents, defectives and delinquents, resisting "worldly" procedures in such matters.

"We Amish also believe that erring Christians should be punished. We do this by 'setting back' the person who has sinned. We also shun them. We call it 'meidung'."

I told him that Quakers called this "disownment", and that Quaker Meetings used to "disown" an errant member, which meant that such a person could no longer worship with Quakers if the Meeting had disowned him.

"Don't you do it anymore?"

"Not usually", I said.

"Well, we Amish believe that not to do this is a big mistake. How are you going to control your members if you don't? We have done this since 1693—ever since Jacob Ammon said we should. We don't want any half-Amish; we want no half-Christians among us."

And, finally, he said, "I have saved another basic witness of ours to the last, for I expect you will think that it is not very important. But we—most of us anyway—think that it is important. The Bible says, 'Make no graven image'. We feel that this means that you should make no likeness of anyone. So most of us are opposed to taking pictures. What do you think of that?"

I told him that if that is the way the Amish think, that is what they ought to do. I said that we all ought to live by the values we believe in.

"I agree with you 100 percent there. We share some basic beliefs, don't we? I'm glad we do. You have your 'testimonies' and we have our 'witnesses', and that's the way it should be."

And then, as if for emphasis, he added, "Your religion is best for you and ours is best for us".

"I couldn't agree with you more", I said.

"We are brothers, aren't we?" he said shaking hands.

"Yes, yes, we are. We really are."

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You are standing on the top of Jack's Mountain (see map on page 1) looking northwest at the central section of Kishacoquillas Valley—"Big Valley". The valley is a narrow oval, some thirty miles long, in northern Mifflin County, Pennsylvania. Amish have farmed here since 1791, and their fields extend up the hillsides as evidence of a people who would rather live together than go elsewhere. However, some have emigrated and fed other Amish communities in Pennsylvania and other states.

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